Natural Theology,

OR, THE

KNOWLEDGE

OF

GOD,

FROM THE

WORKS of CREATION;

Accommodated, and Improved,
to the Service of

CHRISTIANITY.

By *Matthew Barker* M. A. Minister of the Gospel.

Whom therefore ye ignorantly worship, him declare I unto you; Act. 17. 23.
He that cometh to God must believe that he is, Heb. 11. 6.

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THE EPISTLE DEDICATORY.

To whom I ſhould Dedicate this mean Script I know not, unleſs

To this preſent AGE.

EVery Man owes ſomething to the Age wherein he lives; And as he will give but a bad account of his Life, that hath been Inſtrumental to make it Worſe; So he will not be able to give a good account of it, that hath not been an Inſtrument in making it better: Though Men have their ſeveral Sphæres to move in, as the Stars in their ſeveral Orbs; yet *This* motion ſhould be Common to all to be doing good in the

World: And the known saying of that sage Heathen, *Toti Genitum se credere Mundo*, should shame Christians out of that private Spirit, whereby they live only to themselves, and much more out of those unworthy practises whereby they do hurt unto others. *Cato.*

And I can truly say, the design of this Treatise is for General good; what success it may find I know not, or what Censures it may pass through in this Critical Age through the weak management of it. But as to its Subject, I cannot but promise my self fair *Quarter* from every Reader, seeing it treats of Principles that are owned by the Light of Nature, and

and ſuch as are approved of, in the higher Light of Chriſtianity.

My thoughts in the courſe of my Studies have been exerciſed upon various Subjects; and yet I could never obtain of my ſelf to expoſe any thing to publick View, unleſs that which is not worth the mentioning; And why I ſhould make an Eſſay now, and why upon this Subject rather then another, I can give little Account, but only that after my Conceptions about it had been Communicated in the hearing of ſome, it was ſuggeſted to me, ſuch a Diſcourſe might be uſeful in this preſent Age; wherein Atheiſme is ſecretly inſinuating it ſelf into the Hearts of Men,

and getting ground Conſiderably more then in former Ages.

Not that we have many that deny his Being, but the Conviction of it upon their Hearts doth grow very weak and languid, and the imbred Character of it in Mens Conſciences are much obſcured and ſullied through the defilements of ſin. Now to brighten theſe Characters, and to convince Mens Reaſons, to awaken their ſleepy Souls, to a Practical acknowledgment of his Being, is the chief deſign of this *ſmall thing*: And the ſmaller, becauſe it is but the leſſer half of what I intended, and of what I have lying by me in Papers upon this Subject; And which doth better juſtifie and explicate

plicate the Title, then what is here presented unto publick view. But whether I may have opportunity and leisure to Transcribe them for others use, I yet know not: I find Writing is tedious, and takes up more time then I can well spare from other imployments that daily attend me.

I have for some time, by the help of a Friend, had some Meditations upon another Subject transcribed into a legible Hand, which to satisfie the desires of some, it may be, may in time come abroad, if they may be of any use; but my thoughts having been more lately exercised upon this present Subject, I thought method required they should march in the Van, see-

ing they proceed upon the moſt Fundamental Principles in all Religion.

And being convinced by mine Obſervation, as well as the Information of others, that the preſent Age is ſinking a pace into the dreggs of Atheiſme, by debauching their Conſciences, and ſtifling the very Light and Law of Nature, that preach a Deity to all Men; I thought no better way to recover it, then to ſet God before Men's view in the Works of his Creation. And from thence to demonſtrate the neceſſity of his Being, and the ſeveral Attributes of his being viſible therein: And from thence to gather ſtrength to the enforcing of that reſpect that

Men

Men owe to the Great Creator of the World, and the Author of their Being: And not only in thoſe Duties that are Cognoſcible to the Light of Nature, but even thoſe that are made known by Supernatural Revelation in the Word. Specially conſidering that the Creation of the World is attributed to him that is the Redeemer of it; and who is that *Eternal Word* whence the whole Written Word derives its Original, as well as this viſible World.

So that I pitched upon this Subject, not becauſe it is the moſt Sublime, but becauſe it is the moſt Radical and Fundamental to all Religion, and moſt convincing to the Reaſon of all Men. And while

while I have ſought to improve Natural Light to the utmoſt extent of it; I have alſo ſhewed the Deficiency of it, that no Man might reſt in it. And have conſidered the Creation, not only in its firſt ſtate under the firſt *Adam*, but as elevated into an higher ſtate, and higher improvement under the ſecond *Adam*: Though conſidering the ſmallneſs of this, I had almoſt ſaid, Pamphlet; It cannot be expected I ſhould be able to Enlarge upon any particular herein: And I was the willinger to Contract, becauſe I find few Men can, or at leaſt will find Time or Money for larger Volumes.

Though I have always thought that good Books are the beſt part of

of a man's Furniture in his Houſe, and the beſt Ornaments for Ladies Cloſets. Certainly what doth enrich the mind is to be valued far above thoſe things that only pleaſe the Sence.

And if Men object, what needs any more Writing, the World is full of Books; and what can be more Printed then already is? Yes verily, new Books in every Age excite people to Read, when they will not regard the very ſame things in old Authors. And hereby old Truths come to be newly minted as it were in every Age, and ſo they paſs off the more currently with Men; beſides what further improvements are made of them in every Age.

And

And ſometimes reſpect to the Author makes people read Books, which elſe they would not concern themſelves about. And it is not amiſs to pleaſe Men to their Edification. Aud if ſome Writings do not match men of the higeſt Parts and Learning, let them not deſpiſe them, they may match men the better that are a degree or two below them, who have alſo moſt need of Inſtruction.

And though high Speculations may pleaſe beſt the Fancy, yet Practical Writings do beſt tend to make a better World. And I would account it no burthen, but rather an honour, and advantage to the Age to be well furniſhed with them; if they be not ſlight and trivial.

trivial. It is a mercy to this Nation that the Preſs is ſo open for the propagating of Knowledge; for it is obſerved in thoſe Centuries wherein Popery was in its higheſt Elevation and wideſt extent, there was the leaſt written, and ſo there is the leaſt account given of thoſe times,

But to Conclude with reſpect to this *Treatiſe* now preſented to this *preſent Age*; If any ſay, *Other Pens have been Employed upon the ſame Subject with it:* I would anſwer, *It is not eaſie to pitch upon any Theme that hath never had an exerciſe upon it*, or, *to walk in any path wherein are not found the Traces of any Man's foot.* But this I can ſay, *I have not knowingly followed any Man that went before me*; And though

though there are some Learned discourses in the World about Atheisme, yet *I* find them too abstruse for Common understanding; and meddle little with the *Practical Improvements* which are to be made of that which is styled *Natural Theology*; which *I* chiefly aimed at in this undertaking; though *I* have performed it but in part in what is now Published: *Having in a Reserve by me in my Papers, an account of those several Attributes of God that are Evidenceable from the Works of his Creation, with Practical Inferences upon them for the advancement of true Gospel holiness*: But *I* cannot reach so far at present. *I* have taken some spare hours to Transcribe

ſcribe theſe few *Meditations* for the Preſs; wherein *I* have *I*nſerted a few *Quotations* as they did occur to me; for my Reading hath been but ſmall: Though it may be what *I* have *I*nſerted may make what *I* have written not more acceptable to many *Readers:* However, Printed Books being expoſed to the view of all, *let every one take the benefit as he can.*

I have nothing farther to offer here, *but to begg of the Reader to pardon the Errata's both of the Author, and the Printer; and to pray that God would both pardon and amend the great Errata's of the Age; That the Supreme Deity of Heaven and Earth, and true Religion, that is relative to him,*

may

may find more Cordial and Practical respect from this present Age; wherein is wrapt up Mens Eternal Interests, and the present Interests of our own Nation. And that any Essays to this end may be attended with a Divine Blessing, and particularly this, that is sincerely intended towards it, how ever weakly managed, by a poor unworthy Instrument.

Novemb. 17.
1673.

Matthew Barker.

Natural Theology:

OR,

The Knowledge of God from the Works of Creation; Accommodated and improved to the Service of Chriſtianity.

ROM. 1. 20.

For the Inviſible Things of Him from the Creation of the World are clearly ſeen, being underſtood by the things that are made, even his eternal Power and God-head, ſo that they are without excuſe.

CHAP. I.

The Scope of the Text. How the Gentiles though without the written Law yet are under Sin. What the Law of Nature is. How Adam *had the knowledge of his Creator. What meant by the Inviſible Things of God. Though Inviſible, yet how ſeen. What meant by the Creation of the World. What difference betwixt the Creation of the World, and things made. Why the Apoſtle only mentions God's eternal Power and God-head. How the Gentiles are without excuſe by the Light of Nature.*

THE Scope of the Apoſtle in the firſt part of this Epiſtle, is to aſſert and prove the great Doctrine of Juſtification by Faith, and not by

 the

the Works of the Law. And to make his way to it, He first proveth all men to be under sin. And all Man-kind being divided into Jew and Gentile; he first proves the Gentile to be under sin, in this first Chapter; and the Jew in the Second. And those that are under Sin, cannot be justified by the Works of the Law, and therefore must of necessity have recourse to the Righteousness of Faith, being convicted of Sin by the Law.

Now lest it might be argued, How could the Gentile be under sin, not having the Written Law made known unto them? for it was the Jew to whom were committed the Oracles of God; and *where there is no Law, there is no transgression.* The Apostle therefore in this Chapter tells us, they had the Law of Nature, which was God's Law; which though it is not written in Ink and Paper, yet it is written in the Hearts of all Men, and in the visible Works of God's Creation: and the Gentiles thereupon are convicted to be under Sin, not following the Light and Conduct of that Universal Law.

Understand it of Gentiles without the Church.

For as a Law is Directive and Preceptive, it ministreth Knowledge, and commandeth Practice: So was the Law of Nature to the Gentiles; it had a Light in it whereby they might attain some knowledge of God; and it had a force in it to urge them upon the performance of Duty and Service to Him, answerable to that knowledg.

But

But becauſe they darkned this Light in themſelves, as in *verſ.* 21. *Their fooliſh heart was darkned*, and they did not follow the conduct of it, but *retained the Truth in unrighteouſneſs*; hereupon they are convinced of Sin; for they did neither take up thoſe worthy Conceptions of God's Being, which the Law of Nature might direct them to; as the Apoſtle ſpeaks in *verſ.* 21, 22. neither did they manage their converſation towards men, with that juſtice, ſobriety, equity, and charity, as that Law did both direct and urge them to; as the Apoſtle doth at large declare in the enumeration of thoſe ſeveral Vices, which they lived in the practice of, in the laſt part of the Chapter.

Now this Law of Nature, as written in the Hearts of Men, he ſpeaketh of in the Verſe before the Text; calling it τὸ γνωστὸν τοῦ θεοῦ, φανερὸν ἐν αὐτοῖς: *That which may be known of God, manifeſt in them.* And as written in the Works of Creation, he ſpeaks it of theſe words of the Text; *For the Inviſible Things of Him from the Creation of the World are ſeen, being underſtood by the things that are made, even his eternal Power and Godhead:* And hence he infers they are ἀναπολόγητοι, *without excuſe.* And ſo I am come to the Text.

I having already ſpoken from another Scripture at large of the Glory of God, as manifeſted in Chriſt; and of the Glory of Chriſt, as manifeſted in the *Goſpel-Miniſtration*; my intention from this Text is, to ſet forth the Glaſs of the World's *Creation*; wherein we may behold, and

from whence we may evince, both the *Being* of God, or his *Deity*; and many Attributes and Properties of his Being.

And whereas all *Theology* consisteth of two Parts; either that which is called *Natural*, or that which consisteth of *Supernatural* Revelation; the former I shall here speak of.

By Natural *Theology*, that all may understand, I mean that knowledge of God, and our duty to Him, which the Light of Nature may lead Man up to, and which is *concreat* with his Soul. The Image of God upon Man in his first Creation, consisted in *Knowledge* as well as *Holiness*; and the knowledge *Adam* had of his Creator, was partly by the *Character* of his Being engraven upon his Soul, which is by some stiled *verbum ἔμφυτον*, an implanted Word; and partly by what the large power of his *intellectual Faculty* might gather from the Works of Creation; by both which he was led to God as his ultimate end. Now the Light of Nature, as it is now found in Man, is the *λείψανα*, or the dark and weak remainders of this Image still; which the Apostle saith the Heathens had, who had nothing of the *verbum προφορικὸν*, or the external Word, either by Writing, or any other way of Revelation.

The Text may seem a Paradox; for it speaks of *things Invisible* that are seen: If seen, how are they *Invisible?* And if *Invisible*, how are they seen? And therefore I must explain the Text.

1. And first I shall shew what are the *Invisible Things* of God, spoken of in the Text.

2. How

2. How these *Invisible Things* are seen, and understood, from the Creation of the World; and the things that are made.

3. How upon the account thereof, the Gentiles are said to be without excuse.

1. For the First: By the Invisible Things of God are meant his Being, and the Properties and Attributes of his Being; and which is expresst in the *Arabic* Version. These are called the Things of God; not as if in God there was Thing, and Thing, or any multiplicity, diversity, or variety in his Being, as there is in the Beings of Men; where the Mind is one Faculty, and the Will another: the Faculty is one thing, and the Act another; Wisdom is one thing, and Power another; Habit is one thing, and Operation another; the Whole is one thing, and Parts another: For the Nature of God is perfect Unity, Identity, Simplicity, without any division or composition; where Mind is the same with Will, Act with Power, Wisdom with Goodness, *&c.* but God speaking to Men, speaketh of himself, as we are able to understand. And therefore we read of Attributes and Properties in his Being, as if these were distinct things; which yet are all one in Him; and are his Essence and Being, rather

τὰ ἀόρατα αὐτῦ.

Proprietates ejus quæ non sunt visæ. Arab.

Mens soluta & libera, segregata ab omni Concretione. As *Cicero* speaks of God. *Tusc. q. lib.* 1. *p.* 118.

ther than the Attributes of it. Now these are the Invisibles of God.

1 Tim. 1. 17.
1 Tim. 6. 16.

As God himself is said to be the *King Eternal, Immortal, and Invisible; and to dwell in Light Inaccessible, whom no Eye hath seen, or can see:* So are all the Attributes of his Being, in themselves invisible. Though his Goodness, Power, and Wisdom, are visible in their Effects; yet as they are in God they are invisible. For God being a Spirit, cannot be seen by a corporeal Faculty; for all sensation is made by a suitableness of the Object to the Sense: Nay, the Soul it self, though it is a Spirit, while it dwells and acts in the Body, cannot see God as he is, because it acteth here according to the Law and capacity of its present state: Which is to understand, and see things by those Species and Images which are presented to it from the Phancy, and conveyed to the Phancy from the Sense. But how it may see God, and understand in its separate state, is not my present work to enquire; for the Apostle speaketh in the Text, of Man in his present state; and so these things of God are invisible to him, as to any immediate and intuitive sight of them. For they are not absolutely invisible; for the Soul, when it is fortified and fitted, may be capable of seeing them but it cannot in its present state; *Propter excessum intelligibilis*

Operationes Dei descendunt ad nos, essentia tamen manet inaccessa.

gibilis ſupra intellectum. For the exceſs of the Object above the faculty, as the light of the Sun is to the eyes of a Bat. *Aquin.*

2. How are theſe Inviſible Things of God ſaid to be clearly ſeen from the Creation of the World? The Greek word καθορᾶται, which we render, *clearly ſeen*, will not well bear that interpretation: neither can I find it ſo in any other Tranſlation. For the clear ſight of God, and of his Attributes, is rather to be ſeen in Chriſt, than in the Works of Creation; who is called, *the brightneſs of his Fathers Glory*, Heb. 1. 3. Or, it is rather reſerved for the future, than attained in this preſent ſtate. But yet theſe Inviſible Things of God, though more darkly, may be ſeen from the Creation of the World, and the Things that are made; as the Apoſtle here aſſerts.

The Greek word may be beſt rendred, *Deſpiciuntur*; Are ſeen here below.

Now by the Creation of the World, is either here meant the beginning of its Being, and ſo the beginning of Time; and then the Apoſtle means, that thoſe Inviſible Things of God have been diſcovered and ſeen, *a conſtitutione Mundi*, from the firſt beginning of the World, in the things that are made. Thoſe Attributes of his that were Inviſible, did then manifeſt themſelves in viſible effects, and not before.

Ἀπὸ κτίσεως κόσμου.

The beginning of the World is sometimes expreſt by καταβολὴ κόσμου, Eph. 1.4. or by ἀρχὴ τῆς κτίσεως, Mar. 13.19. but not by κτίσις κόσμου.

And this ſenſe the *Syriac*, and ſome other Tranſlations do ſeem to follow; though diſapproved by moſt of others: As alſo by moſt of our Modern Expoſitors; Doctor *Hammond* excepted.

Therefore by the Creation of the World, I conceive, is meant the Things created, eſpecially the firſt Maſs and Chaos; which alone was properly and ſtrictly, the effect of God's Creating Power. Now here is ſeen God's Eternal Power, conſidering that he did Create, not with labour and difficulty, but by his Word; not out of præexiſtent Matter, but out of Nothing.

Creatio eſt emanatio univerſalis entis ex nihilo. Aquin.

Queſt. *When the Apoſtle ſpeaks of theſe Inviſible Things as ſeen; Doth he ſpeak of the ſight of the Body, or of the Mind?*

Anſw. He ſpeaketh of both, though chiefly of the latter; For the Eye of the Body beholding this Viſible World, the Mind thence, by the help of the Senſe, is enabled to infer and conclude, that this muſt be the Effect of ſome Infinite Power; and ſo the Mind doth ſee this Power: For when the Mind, by reaſoning, hath found out Effects in their Cauſe, it hath an intellectual ſight of what it hath diſcovered. And that [Seeing] is here to be chiefly taken for the Sight of the Mind, the next words more clearly ſhew;

ſhew; [*being underſtood by the Things that are made*] which run thus in the Greek, τοῖς ποιήμασι νοούμενα. And νοούμενα implies the Acts of the Mind, as it doth raiſe it ſelf up to the knowledg of things, by its agitations and exerciſe: And ſo it ſeeth the Inviſible things of God, in the Things that are made, as it aſcends from Finite, to that which is Infinite; from Viſible, to that which is Inviſible; from Corporeal, to that which is Incorporeal; from Temporal, to that which is Eternal. And by the next words, [the things that are made] in the Greek ποιήμασι, we may underſtand the Works of Creation, as they were formed out of the firſt Chaos, which was the proper Object of Creation. So that we may diſtinguiſh in the Text between the Creation of the World, and the Things which are made; taking the word [κτίσις, or Creation] as expreſſing the firſt Matter of all Things, and [ποιήματα, things made] the ſeveral Creatures, both Animate, and Inanimate, that were educed out of that firſt Matter.

Or, as the former word doth properly expreſs, the producing of all things out of nothing; ſo the latter word, the curious frame and order, wherein all things were made.

A work curiouſly wrought, is either properly called ποίημα, *if we derive it from* πολῶ, *as ſome do; or elſe* κατ' ἐξοχήν; *and ſo words and ſyllables ſet together in meeter, are called* ποίημα, *or a Poem; or the producing of any work,* ſecundum præcepta artis, *according either to the Precepts of Rhetorick, Muſick, Architecture,* &c. *as Criticks tell us.*

As

As when the Apoſtle ſpeaketh of the New Creation, which Believers have in Chriſt; he maketh uſe of both theſe words of the Text; *Eph.* 2.10. *We are his Workmanſhip, created in Chriſt Jeſus unto good Works.* To ſhew the excellent frame of this ſpiritual Work, it is called ποίημα, the Workmanſhip of God. And to ſhew the Power of God manifeſted therein, it is ſaid to be Created.

Αυτοῦ γάρ ἐσμεν ποίημα, κτισθέντες, &c.

Queſt. *But why doth the Apoſtle only mention God's Eternal Power? Are not other Attributes of his Being to be ſeen in the Works of Creation, as his Wiſdom and Goodneſs, as well as his Eternity and Power?*

Anſw. The Apoſtle mentioneth the Power of God, becauſe of all God's Attributes, that ſeemeth to be moſt eminent and conſpicuous in the Work of Creation. For it was properly an Act of Power, to make all things out of Nothing; though his Wiſdom was ſeen in the guiding of his Power, and his Goodneſs in making all things good. And the Apoſtle mentions God's Eternity in the Text, which is another Attribute, when he calls his Power Eternal: And by this he ſhews, that as the World had its being in Time, ſo that God who made it, was before it, or elſe he could not have made it, as the Cauſe muſt needs be before the Effect; And what is before the Creation of the World, and every thing that is made, muſt needs be before all Time, (which came in with the Creature, as the meaſure of its duration) and ſo be Eternal.

But

But yet though only God's Power and Eternity be here mentioned; yet, as a Learned Expositor Observes, *Estius in Loc.* his other Attributes are included in the Word *God-head*. As if the Apostle should have said, In the Creation of the World are seen God's Power, and God's Eternity: But what need I particularly mention any more Attributes of his Being, when his God-head it self, which comprehends them all, is manifested therein.

The last particular to be explained is, How the Gentiles are hereupon said to be without excuse?

A man may be said to be without excuse, when he hath no Apology to make for himself, as the word in the Text signifies; and that either with respect to *malum culpæ*, the fault committed by him: Or, *malum pœnæ*, the punishment inflicted upon him. In both, the Gentiles were without excuse.

1. As to the *malum culpæ*, or the evil of sin they were guilty of: For they had such means of knowledg ministred to them, by the Light and Law of Nature, that might have led them to more venerable thoughts of God, and a more honourable worship of him, than was practised by them: And also to a more righteous and blameless conversation amongst men: So that thereupon they were without excuse.

2. And then as to the evil of Punishment, inflicted for their sin; God would be justified therein,

therein, and they left without excuſe, when he ſhould proceed to Judgment.

For God doth, and will manage his Judgments in ſuch Righteouſneſs towards all men, with reſpect to their ſeveral capacities and conditions in this World, that every man may be found without excuſe that falls under them.

How far the Light and Law of Nature may lead a man towards his Salvation, I ſhall not here diſpute: All that the Apoſtle aſſerteth here concerning the Gentiles, is, That they were ἀναπολόγητοι, or without excuſe thereby.

And the Apoſtle *Paul* deals with the Gentiles thus particularly, becauſe the Miniſtry of the Uncircumciſion was more peculiarly committed to him than the other Apoſtles. And he doth it rather in this Epiſtle to the *Romans*, than in any other, becauſe *Rome* was the chief Seat of the Gentiles Empire in the Apoſtles time; and where Idolatry and moral Wickedneſs alſo did moſt abound, as it uſually doth in ſuch great Cities; and as their own Hiſtorians do abundantly declare concerning it.

CHAP.

CHAP. II.

The two Doctrines that result from the Text. The two wayes of Demonstration. The Being of God three wayes made known. Several Arguments to prove God's Being from the Works of Creation.

THus having explained the parts of the Text, I shall raise out of them these two general Doctrines.

Doct. I.

1. *That the Being of God, and several Attributes of his Being, may be seen and understood from the Creation of the World, and the things that are made.*

Doct. II.

2. *That to fall short in knowledg or practice, of what the Light and Law of Nature may lead men up to, will render them inexcusable, though they have not the written Word.*

I shall first speak of the former; and first shew how the Being of God, and then the Attributes of his Being, may be demonstrated therefrom.

Now there are two sorts of Demonstrations, one is, a *Priori*; when Effects are demonstrated from their Cause. Now the Being

Ἀπόδειξις τοῦ ὅτι.

of

of God cannot be thus demonstrated; no man can demonstrate the necessity of such a Being from any Antecedent Cause.

Ἀπόδειξις τὸ ὅτι. And the other is *a posteriori*; where Causes are demonstrated from their Effects. And so the Works of Creation do demonstrate God's Being. When a Man shall seriously consider this great Fabrick of Heaven and Earth, his mind may thence gather the Being of God. There is enough written in the Book of God's Creation, to declare his Being to us; though there was nothing written of it in the Book of the Scriptures.

The Being of God is three wayes made known to men.

1. By the Light of Natural Conscience. There are some Characters and Impressions of his Being within all men; for Man being made for God, he hath put a peculiar impression of his Being upon his Soul, which the brute Beasts have not. Though they have some resemblance of reason, yet they have nothing of the impression of a Deity, because they are not made to the immediate praise and glory of their Creator, as Man is: Which is the reason why all Nations have acknowledged, and worshipped a Deity. When the Apostle went forth in the execution of his Commission, to preach the Gospel in the Nations of the Gentile World; where-ever he came, he found the People performing Worship to some Deity or other. When he came to *Athens*, he found there that

that δεισιδαιμονία, or ſuperſtitious fear, and reverence of their Gods; which *Luke* mentions in *Acts* 17. 22. Yea, not onely at *Athens*, which was a place of Learning, but even amongſt the barbarous people: Which we read of in *Acts* 14. how they brought Garlands, and would have offered Sacrifices to *Barnabas* and *Paul*, which ſhews they had upon their hearts the ſenſe of a Deity; and ſome kind of religious Worſhip was found amongſt them. And their Learned Men have all along aſſerted, the worſhip of a Deity to be the chief part of the Law of Nature, God having a Witneſs for himſelf in every Man's Conſcience. But this I ſhall ſpeak more of afterwards.

2. The Being of God is made known by the Scriptures, which throughout declare to us that God is: And this is the evidence of Faith, as in Heb. 11. 3. *Through Faith we underſtand that the Worlds were framed by the Word of God; ſo that the things which are ſeen, were not made of things which do appear.* A Text ſomewhat parallel to that which I am now diſcourſing upon. For both of them ſpeaks of the Viſible Things of Nature, and the Inviſible Things of God. Both do ſpeak of theſe Inviſible things of God, evidenced to the mind of man. But with this difference, the one doth ſpeak of the evidence that Reaſon gathers from Nature, the other of the evidence of Faith from the Word of God. So it follows in the fixth Verſe; *He that cometh to God, muſt believe that he is.* Faith believes it from the Scriptures

tures, which give witness of him, being the proper Object of Faith. And God hath written his Name in clearer Characters in these, than what is found in the Book of Conscience. Had Natural Conscience been sufficient, there had been no need of the Scriptures, which were written to inform, rectifie, and guide Conscience, wherein it is defective or erroneous: So that, as it is said, *Ideò scribuntur omnes Libri ut emendetur unus*; All Books are written to amend the Book of Conscience. So especially we may say it of the Book of Scriptures. Conscience hath thence a clearer account, not only of the Will and Counsels of God, but even of his very Nature and Being, than by any Characters thereof it can discover within it self.

3. The Being of God is also made known to us from the Works of Creation. All these Works of God do preach a Deity. *As the Heavens are said to declare his Glory, and the Firmament to shew his Handy-work*, Psal. 19. 1. so his *Name is said to be excellent in all the Earth*, Psal. 8. 1. The Beams of his Divinity shine through the Latitude of all Created Beings. And if you lay your eye in a Beam of the Sun, it leads it to the Body of the Sun. As in every Creature there is *aliquid nihili*, something of nothing; so there is *aliquid Dei*, something of God.

Præsentemque refert quælibet Herba Deum.

The Herbs we see, shew God to Be.

As

As the Philoſopher being asked, where his Books were, anſwered, His Books were, *Totius Entis naturalis Univerſitas*; The Univerſity of all natural Being. And verily thoſe that have no Books, and never were at any Univerſity of Learning, may in the Book of Nature, and the Univerſity of created beings, read and underſtand the Being of God.

Now this is the Evidence of his Being that my *Text* ſpeaks of, and therefore is to be the ſubject of my preſent Diſcourſe. Which I ſhall explain by theſe following Arguments.

Arg. 1. It is impoſſible for this Creation to give itſelf a Being. The Heavens could not make themſelves, nor the Earth itſelf, for then they ſhould be before themſelves. Their acting before their exiſting, which is impoſſible to Reaſon. For it is a true ſaying in Philoſophy, *Operari ſequitur eſſe*; Operations do follow the Creatures Being, both as to time, and the manner of working. As alſo, *Nihil producitur in actum niſi per ens in actu*; Nothing is produced into actual being but by ſome Being that doth actually exiſt. And therefore this Creation muſt be brought into being by ſome actual Being that was before it: And what can that be but God alone.

Nil ſe gignit, nil provenit a ſe. Paling.

Should we aſſert the World was made by Angels, as the *Carpocratians* ſaid of old; yet who then made thoſe Angels. Much leſs could it be made by Men, for they underſtand little of the

works of it how it is made. And how came Man himself first to be? Its true what we read Act. 17. *Of one Blood were made all Nations*; but not by Creation, but Generation. And what gave being to that one Blood? There we must have recourse to a first Being; and who that is, the Text tells us, *God made of one Blood all Nations*.

Or, should we say according to the antient *Philosophy*, now revived by some, That the *Universe* was framed by the *fortuitous* concourse of innumerable *Atomes* of several Forms, Figures, and Qualities, that from Eternity danced up and down in an *infinite space*. And those that were heaviest fell lowest, and made the *Earth*; And those that were *lighter* took their place above them. Those that were moist did *coalesce* into Water, and those that were *thin and rare* into Air and the superiour *Elements*. Which was the fond and irrational Opinion of certain Philosophers of old, as *Leucippus*, *Lucretius*, and especially *Epicurus*.

The account of this Opinion we find at large in Gassendus.

But of this Opinion we need no other confutation than the exact Order of all things in Nature; which could not be so by some chance or accident. No more than an House exactly built could come into such a frame by the *Casual meeting* together of Stones and Timber. And why did those *Atomes* fall together then, and not sooner? And whence is it that the course of Nature is now so fixed and constant? if all things came

came together at first by *chance*, all things still should fall out by *chance*. Or if we should admit a possibility of such an orderly concourse of these *Atomes*, yet how came these *Atomes* into being? Did they make themselves? That I shewed was impossible. Were they Eternal? How come they then to be changed from what they were. For whatever is from Eternity must needs be the same to Eternity. But he that desires a further confutation of this fancy, may read what is written against it by a learned Knight in his Book against *Atheism*. Sir *Char. Wolsely.*

There were some other *Philosophers* that said, All things did arise out of Number; as the *Pythagoreans*. But it is supposed, they meant all things did arise out of *Unity*; that is, from *one* first Being; from that Unity which is, *Unitatis omnis effectrix*, as one speaks; that hath produced all creatures, in the several *Unities* of their *individual* Beings.

Others of them thought that all things did at first spring out of *Contraries*. It's true, All *compound* Bodies are made up of *contrary* Elements. And the opposition of *two Contraries* in Nature may produce some *third* thing different from them both. But these *Contraries* must have an existence in their distinct natures before any *compound* can result from them. And so though they be the

Frigida pugnabant calidis, humentia siccis. Ovid. Met. l. 1. p. 2.

material or *formal* cause of any effects in Nature, yet they themselves could not have *existence* without some *efficient* cause; and this doth necessarily lead us up to God, who is the *first* Cause.

Or, could we conjecture with *Pliny*, (for it was but his conjecture) that the World itself is an *Eternal Deity*. For so he speaks;

Plin. *Nat. Phil.* Lib. 1. c. 7. *God, whosoever he be, if happily there be any other but the very world, he is all Sight, all Hearing, all Life, all Soul, all of Himself.*

But he speaks more positively concerning the Sun, *Verily*, saith he, *it is the Life and Soul of the World, the principal Governour of*

Lib. 1. cap. 6. *Nature, and no less than a God, or Divine Power, considering his work and operation.*

Or, can we say with *Aristotle*, That the World is eternal; which Opinion he grounded upon this Principle, *Ex nihilo nil fit*; Out of nothing nothing is made. Which is true, if we speak of *nothing* as it imports matter out of which things are made. But if we mean by *nothing* only the *term* from whence Creation began, so it is not true; For all things did so arise from nothing as their *term*. It is also true in *Philosophy*, that *nothing* can bring forth *nothing* in a natural course; but it is not so in *Divinity*, that treats of God and his *Infiniteness*; For He can produce being out of *non*-being, as He hath done in the Worlds Creation. And as we read in *Genesis* 1. 1.

But it is as well against *Reason* as against *Scripture*

pture to assert the World to be *Eternal*. For as there could be no Progress in *Number*, if there was no *unit* out of which all Number springs: For Number is greater or lesser as it is nearer to, or farther off from *Unity*: So there could be no computation of time, if there was not some first *moment*. For Time is nothing else but a *succession* or flux of *moments*; as one gives this description of it it is *Nunc fluens*. So that all time must be computed according to its nearness to, or remoteness from the *beginning* of time. If there was no *beginning* of time, there could be no *Prius & posterius*. We could not reckon *Ancient* and *Modern*. And there could properly be no such thing as *Antiquity*. For this present *moment* would be as antient, with respect to Eternity, as a *thousand* years ago. And therefore seeing there is *prius & posterius*, sooner and later in time, there must of necessity be some beginning of time.

And if there be a beginning of Time, there must be a *beginning* of the World. For Time and the World were alwaies together.

Arg. 2. We see in Nature every thing is serving a *rational* End. As the *Sun* enlightens the World, which else would be but one great *Dungeon*, and unfit for habitation. The *Clouds* and *Rain* serve an *end*, which is to cool and *moisten* the Earth, which else would be dry and barren. The Winds do serve an *end*, which is to purge and purifie the Air, that for want of *motion* it might not corrupt and putrifie. And the Earth

is endued with a *Seminal* vertue to bring forth Herbs and Fruits of ſeveral kind for the uſe of Man and Beaſt.

And as all things in Nature ſerve an *End*, ſo they are wonderfully fitted to their ſeveral *Ends*. Now whence is this but from ſome wiſe *Agent* that fitted things thus to their *end*. As Philoſophers tell us of *four* ſorts of *Cauſes* in Nature, the *Efficient*, *Formal*, *Material*, and *Final*, and the one hath dependance upon the other: If there was no *efficient* there could be no *matter*, if no *matter* no *form*, if no *form* no *end*; for the *form* is given with reſpect to the *end*. But where we ſee *matter*, and that *matter* inveſted with *form*, and that *form* ſerving an *end*, we may then conclude this could not be without an *efficient*. As when we ſee a *Clock* or *Watch*, and ſee how every Wheel, yea every Pin therein doth ſerve an end, and theſe fitted to that end, we conclude this was not by *chance*, but by the *workmanſhip* of ſome skilful Artiſt. Or, had we ſeen *Archimedes* his *Sphere*, artificially framed to repreſent the ſeveral Motions of the Heavenly *Orbes*, we ſhould conclude, this was not thus framed of it ſelf. So when we ſee all things in Nature in *motion*, and every wheel of Nature moving to a *rational* end, we may conclude, this was done by ſome *Infinite Intelligence*. Which the *Heathen* Philoſophers did acknowledg, when they called God, or the Maker of all things, νὸυν, τὸν λόγον, *Mind*, and *Reaſon*, as we read in *Plato*. *Anaxagoras* ſo frequently called God *Mens*, that in deriſion [illegible] they

they gave him the name of *Mens*. And as *Virgil*, as I remember ſpeaks,

Totáque infuſa per artus
Mens agitet molem, &c.
A Mind *this Heap doth actuate,*
And through its joints doth penetrate.

By which we may perceive that they apprehended the World had a Maker, and that He that made all things, was an *Intelligent* Being. *Lactantius* quoting the ſeveral deſcriptions the Heathen *Philoſophers* made of God, *Lib.* 1. *cap.* 5. among the reſt, quotes *Chryſippus* deſcribing him to be, *Naturalem vim divinâ Ratione præditam.* A natural Power endued with Divine Reaſon. For they evidently ſaw a Divine Wiſdom join'd with Power in all the works of Creation.

Argum. 3. We ſee in the *Creation* the excellent *proportion* and *uſefulneſs* of one part to another for the preſervation of the whole, and the *ſuitableneſs* of the whole to Man that is made the Lord of it. The Life of Man or Beaſt cannot be preſerved without Food; Food they cannot have unleſs the Earth bring it forth; bring it forth it cannot unleſs it be watered with *Showers* from Heaven; *Showers* there cannot be without *Clouds*; *Clouds* cannot be without *Vapours*; *Vapours* there cannot be, unleſs they are *exhaled* by the *Sun* from the *Waters*; and for this end the Sun-beams do not only bring down Light and Heat to the Earth, but *attract* Vapours from it

towards Heaven, and all for the ſervice of the Earth. Wherein we ſee the Heavens hearing the Earth, and the Earth hearing the Corn, Wine, and Oyl, and other Fruits, and all hearing Man. And as in this lower World one part of the *Creation* is ſupported by another, as the Earth by the Waters and Air, ſo this whole *lower* World is preſerved by the *ſuperiour* World, and under the *dominion* of it, which ſhews the excellent Order of things in Nature; each part tending to preſerve the whole, which the *Philoſophers* call the Harmony of the Univerſe. As one of them ſpeaks, *Natura eſt perfectiſſima Harmonia*; There is no Harmony better than the Order of Nature. For as in *Harmony*, though there are ſeveral Sounds, yet are they ſo tempered and *modulated*, as to make pleaſant *Muſick*. So the ſeveral parts of the *Univerſe* are ſo *adapted* and fitted to each other, as that they all do *conſtitute* an *harmonious* Order. And as *Harmony* ariſeth out of *Diſcords*, ſo there is in the Univerſe, *Concordia diſcors*, Creatures of contrary Natures and Qualities, yet ſo mixed and proportioned, as that they ſweetly agree together, and *harmonize* with each other, and ſerve mutually to the preſervation of one another.

And if we conſider how the *Creation* is fitted to the uſe of Man, and Man is fitted to it, who was made the Lord of it, we may eaſily diſcern this was done by ſome wiſe *Agent*. As there are many pleaſant *qualities* in natural things, ſo Man hath ſeveral bodily Senſes, whereby to diſcern

cern and enjoy the *pleasantness* of them. To what purpose was there *sweet Smells*, beautiful Colours, pleasant Tasts in the Flowers and Fruits of the Earth, if there were no such *Senses*, as *Seeing*, *Tasting*, or *Smelling*. And so to what purpose would these *Senses* be in the Bodies of Men, if there were not suitable *Objects* provided in Nature for them. And so when we observe in these fruits of the Earth such vertues and qualities that are both nourishing and *medicinal* to the Body of Man, and some of them have *Signatures* and *Characters* upon them that declare their vertue, and what part of Mans Body they are useful to, it shewes they were created for the use of Man. As we see a Man that builds an House for his use, he doth fit it with Rooms, Furniture, and Utensils, to make it a convenient Habitation. So hath God fitted this World to be an habitation for Man, who is made to be the Inhabitant of it, *Act.* 17. 26.

And as the Nature of Man doth affect *variety*, so hath God furnisht the World with infinite variety of Creatures, for the gratifying of his Sense, and for the delightful exercise of his Mind; and by all setting forth His own manifold Wisdom; and commending Himself to Man by his great Goodness and Bounty herein.

And there is such a suitableness betwixt the World and Man, that Man is called *a little World*. But the greater World doth serve the lesser. After God had made and finished the rest of his works, He then made Man, and *epitomized* them all in him; and gave him dominion over them:

And

And the exact fitneſs of the ſeveral parts of the Creation to his uſe, doth ſhew that it is the Effect of ſome Infinite Wiſdom.

Arg. 4. Whence is it that thoſe *two* Natural Principles of *Self-preſervation*, and *Self-propagation*, are ſo inviolably founded in the Nature of all living Creatures; even thoſe that have no Reaſon, as well as thoſe that have: both which are neceſſary to the preſervation of the Univerſe. May not we hence eaſily argue, that ſurely this was done *intentionally* for ſuch an *end*. And if *intentionally*, then it is done by *Reaſon*; and if by *Reaſon*, it muſt be by His *Reaſon* that firſt made this Univerſe. For is it not *rational*, that when the Creatures were made they ſhould be preſerved, both in the *Individuals* and the ſeveral *Species* or kinds of their being; and what can do this better in a natural courſe, than for them to have theſe *two* Principles inherent in their ſeveral Natures.

And ſo we may obſerve in *Vegetables*, as Herbs, Flowers, Trees; they all have a Seed in themſelves, which Nature brings forth for the preſervation of their ſeveral Kinds in a continued ſucceſſion of *Individuals* of the ſame kind. And whence is this rational *proviſion* in Nature, but by ſome *rational Agent*, and who can that be but the God of Nature, that was before it, and founded this *rational* Law in it, and is the *Natura naturans*, as Philoſophers ſpeak: That Nature that is the Original and Law-giver of Nature.

Arg.

Arg. 5. We may observe in the Creation there are *degrees* of being, and this shews there is some *chief Being*. And there are *degrees* of *Perfection*, which shews there is some *chief Perfection*. For else we could not compute degrees, if there was no *first*, with respect to which such computation is to be made.

These *degrees* in Nature are by learned Men call'd the *Scale* of Nature; and we must come to some top in the Scale or Ladder, and not ascend in *Infinitum*, though we must into *Infinity*, which is the Infinite God. For, as I said before, where there is *prius & posterius*, there is *primum & postremum*; So where there is *magis & minus*, there is *maximum & minimum*; where there are *degrees* of Perfection, there must needs be some *greatest* Perfection, and what can that be, but that God who is *Optimus & Maximus*, who is the most excellent Being, and the *first* Perfection. For instance; we see some knowledg in *Brutes*, but more in *Man*, more in *Angels*, but there is a Being then that is perfect in knowledg. And so I might speak of all *Perfections*, whether *natural* or *moral*; The *degrees* of them shew there is *One* First. Or, if you will look upon these *degrees* of Being amongst the Creatures as several *parts* of being, we may again argue, Where there are *parts*, there must be some *whole*; and where there are *particulars*, there must be some *universal*. Now we see the Creatures *Being* is but a particular *being*, and in their several *kinds* we see several parts of *Being*, none of them having

having all Being in themſelves, and therefore there muſt be ſome *totum* of *Being*, or ſome *Being* that is *univerſal*, that comprehends in it ſelf all *Being*, and what can this be but God alone.

Argum. 6. We ſee in the Creation how Creatures that are without *Reaſon*, yet act according to the exact Rules of *Reaſon*; which could not be, were they not guided and acted by ſome other *principle* than their own reſpective Natures. For no Nature can act of it ſelf beyond its own Principle: As we ſee how the *Bee* doth make its *Comb*, and the *Spider* its *Web*, and the *Birds* their *Neſts*, and *Bevers* their *Houſes* in the Waters, conſiſting of ſeveral ſtories (as I have heard from Eye-witneſſes) according to the exacteſt Rules of Art and Reaſon. And if you ſay, that theſe Creatures have Reaſon *quoad hoc*, as to thoſe things that belong to the benefit of their own natures, though not to other things; Yet what ſhall we ſay to thoſe Creatures that have not ſo much as *Senſe*, or a *Senſitive* life; as Plants and Trees in this lower World. Whence is it that the *Ivy*, as if it did know it was a weak Plant, and could not ſubſiſt of itſelf ſhould *naturally* bend to the Wall or Tree that is near it, there to fix, and as it were *incorporate* itſelf by a ſtrange and *firm inheſion*? Whence is it that a *Tree* doth fix its *Roots* with that *ſtrength* and Art in the bowels of the Earth, that no man can imagine how it could be done better, as if it did know what *blaſts* of wind it muſt encounter with, which threaten its ſubverſion, *&c.*

And

And what Wiſdom is that which guides and carries the *Root* downward, when the *Boughs* and *Branches* aſcend upward; as if it underſtood the need it ſtood in of the *fatneſs* and *moiſture* of the Earth, and therefore doth ſend forth its *roots* up and down through the Earth to *forage*, and fetch it in.

So alſo, If we conſider how curiouſly the *Embrio* or Infant is formed in the Womb of her that is with Child; the *formative vertue* that doth this is ignorant of what it doth, and yet every part is formed to a *rational* End in Nature.

And whence is it in the upper World that the *Sun* is placed at ſuch a convenient diſtance from the Earth, and ſteers its *motion* by ſuch a *Line* as is moſt for the benefit of it. That when it is gone to its *Tropic* in the *South*, it ſhould return back again to the *North*, as if it did *rationally* provide for the benefit of each part and *region* of the lower World? In ſo much that the *Pſalmiſt* doth attribute Knowledg to it, Pſal. 104.19. *The Sun knoweth its going down.* And as *Tully* argues concerning the Heavens, Their *motion* is either by *Nature*, *Chance*, or *Prudence*. Not by *Nature*, for if they were light, they would move *upwards*; if heavy, they would move *downwards*; if neither, they would ſtand ſtill: Nor by *chance*, for they move in a conſtant and regular *Order*, where there is nothing *temerarium nec fortuitum*, nothing raſh nor *accidental*, as he ſpeaks *Lib. 2. De Nat. Deor.* And therefore they move by Prudence: And that not their own, as

if

they were Gods, as ſome *imagined*, but by his Wiſdom that made them, by that *Eternal* Mind that *ſuperintends* and guides their *motions*; which he that denies, *Ipſe mentis expers judicandus eſt*, as he there ſpeaks: that is, one void of Reaſon. If we yield theſe things are done by *Nature*, and *natural Inſtincts*; yet ſtill we muſt reply, Whence had *Nature* theſe ſeveral *inſtincts*; and if it acts and moves by a Law, who put this *Law* firſt into it, but He that made all things in *Wiſdom*, and hath left the prints and *footſteps* of it in the ſeveral works of his hand. If we ſee an *Arrow* for the moſt part hit the *mark*, no man will ſay, This is by *chance*; but it is guided by ſome skilful hand. So *Nature* could never produce in ſo great a *conſtancy* ſuch admirable *effects*, if it was not guided by ſome inviſible hand.

Argum. 7. We ſee this Order in Nature, that all Creatures do ſerve ſome *end* above themſelves; As *Creatures* without life do ſerve thoſe *Creatures* that have life, and thoſe *Creatures* that have only a *vegetative* life ſerve the *Creatures* that have a *Senſitive Life*, and thoſe that have a *Senſitive* Life do ſerve Man that hath a ſuperiour *Rational* Life; and therefore Man alſo was made to ſerve ſome *end* above himſelf: and what can this be but to ſerve his *Creator*. For there is no end that Man can ſerve above himſelf, but ſerving God, which may evidence to us that *God* is.

And as there is ſome Equity and Reaſon that thoſe things in Nature which are *inferior* ſhould ſerve the *ſuperior*, ſo it is the higheſt Reaſon in the

in the world, that Man ſhould ſerve Him that is infinitely *ſuperiour* to him, and *ſupreme* over all, and which is that End above Man which he was made to ſerve.

Argum. 8. *Laſtly*, We ſee all things in Nature under certain bounds and *limits*. As the Earth, the Waters, the Sun, the Moon, the Stars, the Heavens; So are all *living creatures* bounded and *limited* in their ſeveral natures. And within theſe bounds they ſtill abide. Now how came all things to be thus *circumſcribed* and limited? Why are their ſeveral natures extended thus far and no farther, when it is *natural* to the Creatures to be *extenſive* of themſelves towards ſome further perfection in their Beings? Natural Bodies are under *Limits*, and ſo are created Spirits, as *Angels* in their ſeveral Orders or denominations, and the Souls of Men. Now who hath ſet theſe *limits*, but that *firſt* Being, who is *unlimited*, and hath made all things in *Number*, *Weight* and *Meaſure*? It is He that hath given the Earth its *dimenſions*, and confined the Waters within their Banks, that *comprehendeth the duſt of the Earth in a Meaſure; that weigheth the Hills in Scales, and the Mountains in a Balance*. It is He that hath *meted out the Heavens with his Span*, and appointed the number of the Stars, *and calleth them all by name*. Which the *Grecians* meant by calling their chief God *Jupiter*, τελεσφόρος, or the *Limiter*; and the *Romans* call'd him *Jovem Terminalem*. As God hath given the Creatures their being, ſo He hath ſet them the ſeveral *Bounds* of their Being. And

to

to make this yet more plain in a few Instances. Whence is it that a *Stone* hath not a *vegetative* Life as well as a *Tree*; and a *Tree* a *Sensitive* Life as well as a *Beast*; and a *Beast* Reason as well as a Man; and why are not Men *intellectual Spirits* as well as Angels? All Creatures are *bounded* in their several natures, and what, or who could thus *bound* them, but the God and *Author* of Nature. So that upon the whole I may conclude, That if the World was a *living Animal*, as *Plato* fancied, and knew it self, it would readily acknowledg its *Beginning* and Being from God alone.

CHAP.

CHAP. III.

The general Doctrine improved. Atheiſm *unreaſonable.* *The Degeneracy of* Reaſon *about* Divine *Objects.* *Few profeſt* Atheiſts, *The reaſon why ſome attempt to make themſelves* Atheiſts. *The ſeveral Cauſes out of which* Atheiſm *ſprings.* *Why amongſt* Chriſtians, *that live under the* Goſpel, *there is found the greateſt* Atheiſm.

THus we have demonſtrated the God-head, or the Being of God from the Works of Creation; I ſhould now proceed to Demonſtrate thence alſo ſeveral Attributes of his Being: but I ſhall firſt endeavour to reduce this Knowledge of God's Being, ariſing from the light and *Law of Nature*, to the ſervice of *Chriſtianity*. For my deſign is for *Practice* rather than Speculation.

Inf. 1. Firſt, We may hence take notice, that *Atheiſm* is not only Impious but *Irrational*. To deny a God, is to deny and contradict true Reaſon. The Pſalmiſt calls him a Fool that *ſaith in his heart, there is no God*, Pſal. 14. 1. And a Fool

ἡ μεγάλη νόσος τῆς ψυχῆς ἡ ἀθεότης. Trismegist. is one that is defective, or distempered in his Reason. If *Iaolaters* be charged with *brutishness* that worshipped false gods, *Jer.* 10. 14, 18. how much more the *Atheist* that denies a God? And if the Apostle saith of them, that their *foolish heart was darkened*, Rom. 1. 18. when they debased him in their vain *Rites* and *Modes* of Worship, how much more are such dark'ned with folly that deny his *Being*?

Though *Hell* be the *Seat* of perfect Wickedness, yet this *Speculative Atheism* is not to be found there. *The Devils* themselves *believe* and *tremble*. And what a *monstrous* thing then is it, that it should be found upon Earth! And especially in that part of the Earth, where Men have not only the Book of Nature, but the written Word of the God of Nature as a *Comment* upon the works of it; for men to think it an height of Wit, to be able to dispute against a *Deity*, and a piece of Gallantry to live above the fear of it!

Men that are *rational* enough in other things, yet in this their Reasons are strangely blinded; which shews the strange degeneracy of their Souls in things that concern another World, while they are ripe and *pregnant* enough in things that concern this World. For did Men *exert* their Reason in those things, as they can and do in these, it would *conclude* nothing more strongly than that God is. It is the proper Office of *Reason* to argue from the Effect to the Cause; why should

ſhould it not then argue, when it beholds the *wonderful* Works of this Creation, theſe muſt needs proceed from ſome *Infinite* Cauſe, and thereby be led up to the *Being* of God? As when a man ſeeth a *Tree* that is extended into *Boughs* and *Branches*, his thoughts are naturally led to ſome Root out of which it ſprings; and ſo when he ſeeeth a *River*, his thoughts will lead him to ſome *Spring* out of which it ariſeth; why then ſhould we not, when we ſee this *viſible World*, have our thoughts as it were naturally led up to a firſt *Being*? God hath ſufficiently by his Works of *Creation* evidenced to Mankind his Being, that they might ſeek after him; And therefore there will be no room left for any ſuch plea in the *day of Judgment*, for any people whatſoever in any part of the world. *If we had known there had been a God, we would have ſought him, ſerved, and worſhipped him.* Doth Man plead, I never ſaw his Being; Will we believe nothing but what our eyes ſee? We never ſaw thoſe *Souls* that dwell within us, ſhall we therefore not believe we have Souls? do not their *operations* ſufficiently evidence their Being in us? Nay, we do not ſee the *Air* in which we breath, and yet no *Man* denies but there is *Air*. And doth not the Text tell us of the inviſible things of God, and therefore not to be ſeen? Or, will Man *plead* he was not preſent when God made this World; how ſhall he then know that he made it? If we ſee an Houſe erected according to the Rules of Art; ſhall we not believe it is the work of ſome skilful

Artificer, though we did not ſtand by and ſee him build it?

But of theſe profeſt *Atheiſts* we have not many inſtances; we read in Ancient Writers of ſuch as *Protagoras*, *Diagoras*, *Theodorus*, &c. who denyed, or diſputed all Deity; whom I find quoted and confuted by learned *Bradwardine*, as they were before condemned by the *Athenians*, and indeed ſuch were exploded by the *Heathen*. And thoſe that were ſo, yet were not conſtantly ſo, as to maintain this Opinion to the end. In mens *ſerious* and retired thoughts, eſpecially if they be under ſome ſmart affliction, the Belief and Sence of a Deity returns upon them. As a motion that is againſt Nature, will ſome time or other recur. And therefore the Philoſopher ſaid that no Man perſevered in this *Opinion* from Youth to Old Age. Nature cannot utterly forget her firſt and fundamental Leſſon, that God is; and that firſt *Verity*, that is ſo deeply rooted in Nature that it cannot be totally blotted out: As that *Renowned* Carver did grave his own Image into the Buckler of *Pallas* with ſuch ſingular Art and Cunning, that it could not be removed without defacing the whole Work.

Brad. lib. 1. Coral. 1. pars ſecund.

Nullus eorum in hac Opinione quod Dii non ſunt, ab adoleſcentiâ ad ſenectutem perſeveravit. Plato. l. 10. de legibus.

Licet enim noſter animus multis inquinamentis abducatur à ſuo naturali propoſito, frequens tamen illud recurrit, ut exprimat innatos veritatis igniculos. Pamel. Adnot. in Tertul. C. 17. Apo.

Work. For the Soul being from Divine Inſpiration, God hath put the *Character* of himſelf upon it which cannot be utterly defaced, while its *Being* continues. And therefore the Opinion that denies a Deity, is rather a *Frolick*, a *Fancy*, a *Dream*, than a grounded Opinion. And when the Soul of Man is itſelf, and converſeth with it ſelf, and beholdeth the *Legible Characters* of God's Being written upon this whole Creation, ſuch Opinion vaniſheth away.

But yet we find many have this ſence of a *Deity* very weak, and the Notion of it very dark in their Souls, and many ſtaggerings in their minds about it. And not only amongſt *Heathens*, but even amongſt themſelves, where the *Goſpel* is profeſt and preached. Yea, we find in many that live under the Goſpel leſs ſence of a *Deity* upon their hearts, than amongſt the moſt barbarous Nations of the World.

But of all others theſe are the moſt *monſtrous*, who ſtudy to make themſelves *Atheiſts*, who ſet their wits on work to frame Arguments againſt a *Deity*. And they do it to deliver themſelves from *Service*, and from *Fear*. 1. From *Service*, that they might be free from the Yoke of ſerving God; for if they own a *Deity*, their Reaſon tells them, they ought to give him Worſhip and Service, and this they account a Yoke and Burthen. As thoſe ſaid in *Malachi* 1. *ver.* 13. *Behold, what a wearineſs is it, and ye have ſnuffed at it.* They think they cannot be perfect free men till they have freed themſelves from all

Belief and Sence of a Deity. As *Austin* to this purpose, *Quidam propterea putant nihil colendum esse, ne serviant.* Some think no Deity is to be worshipped that they might not serve. And *Lucretius* boasts of *Epicurus* that he was the first that delivered the World from the burden of Religion,

Aug. de verâ Relig. C. 36. To. 1.

Humana ante oculos fœdè cum vita jaceret,
In terris oppressa gravi sub Religione;
Primum Graius homo mortales tollere contra
Est oculos ausus, &c.

But are not these Men much mistaken? when they have cast off the Service of God, which is the true *Liberty* of Man; are they not given up to the Service of base Lusts, which is true *Bondage?* And made *Drudges* to the *God* of this World, who will not be the servants of the true God? Though the *Orator* define Liberty to be this, *Libertas est facultas vivendi ut velis,* Liberty is a power of living as a Man will: Yet to be obedient to a corrupt Will, is Bondage not Liberty.

Deo parere libertas est. Sen. de vita beata.

Cicero.

True Liberty is not as one well speaks; *Sibi servire, sed sibi imperare;* Not to serve a Mans self, but to rule over himself; So that in this they miss their end.

Totherby. Athenæ six. p. 118.

2. They design to deliver themselves from

from fear. But they are not able to accompliſh this end neither. For though in their *Cups*, and *Careſſes* they can diſcharge their fear, yet let them fall under ſome ſharp affliction, or draw near the King of Terrours, and their fears of God and Judgment will be ready to return upon them. As *Tully* obſerved of *Epicurus*, though he diſputed againſt the Being of God, and that Death ought not to be feared, yet ſaith he, *I never obſerved any Man to fear more thoſe very things which he ſaid ought not to be feared, namely, Death and the Godds.*

Non quenquam vidi qui magis ea, quæ timenda, non eſſe dixit, magis timeret; mortem dico, & Deos.

Now the Cauſes that Men are led into *Atheiſm* by, are ſuch as theſe.

1. Is, the Courſe and Efficacy of ſecond Cauſes. They obſerve how all things come to paſs by ſome viſible Cauſes, which are either *Natural*, or *Voluntary*. In *Natural* Cauſes, if the Cauſe be ſufficient the Effect follows, if not, the Effect miſcarries. So that it is not a God, ſay they, that governs the Events of Nature, but the Natural *Cauſe* doth all. So, in *Voluntary Cauſes* that depend upon the will of Man; If it be a good thing that is deſigned and endeavoured, yet it falls ſhort if the Cauſe be not *ſufficient*: if it be a bad thing, it comes to paſs if there be *ſufficient* means prepared for it. But let me anſwer as I go along. 1. Is it an Argument againſt the *Being* of God, becauſe there are ſecond Cauſes? Becauſe inferiour *Miniſters* are made uſe of in the Affairs of

Government, doth this prove that there is no Supreme Governour? May there not be second Causes, and yet the concurrence of a first Cause also, that doth steer and influence them in their Operations? 2. And it is not alwayes that these second Causes how sufficient soever they may seem, that they produce their end. Sometimes Nature miscarries in her *Productions*, and none can give a reason for it.

And so in Voluntary Causes, *The Race is not always to the swift, nor the Battel to the strong, nor Riches to Men of understanding*, as *Solomon* observes. Though for the most part, the second Cause doth accomplish the Effect according to to the Law and Ordinance God hath setled in the World; yet sometimes it miscarries and fails, that Men might not place their confidence there. 3. Where the Effect miscarries through the *Deficiency* of second Causes, those *Deficiences* are ordered and regulated by God, as well as the *Efficacy* of Causes. When God intends an Effect, he will *Order* and *Influence* the second Cause, so as to produce it, where he intends otherwise, he will so suspend or divert it, that the Effect shall not succeed. And under this Head I may take notice that the long cessation of Miracles may be some occasion of *Atheism*. For Miracles are wrought above or against the course of second Causes; and when Men see them, they are then even forced to say as *Pharaoh's* Magicians, *Hic Digitus Dei*, Here is the Finger of God. But when men for a long time together have observed that

Nature

Nature keeps its courſe, and things come to paſs by the uſe of means, they grow into an Opinion that all things are by Nature, and that there is no *Providence*, and ſo no God.

Object. *But why doth not God then in every Age work Miracles to convince the World of his Being?*

Anſw. Becauſe the *ordinary courſe* of Nature is ſufficient to it, if men did not ſhut up their eyes, and refuſe to ſee. And God thinks it not meet to put Nature out of its *ordinary courſe* that he ſetled at the beginning, unleſs on ſome *extraordinary* occaſions, and for ſome *extraordinary* end. But is it not as wonderful in it ſelf to ſee the Sun move in a conſtant Line, from one end of the year to the other, as to ſee it ſtand ſtill? And to ſee a watery Sap riſing out of the Earth to be turned into Wine, as to ſee Water in a *Veſſel* turn'd into Wine; as it was in the Miracle of Chriſt wrought at *Cana*, John 2. 3. Or to ſee Bread brought of the Earth, as to have it *rained* down from Heaven, as it was upon *Iſrael* in the Wilderneſs?

2. Another cauſe is, Guilt in the Conſcience. Though it is not an *immediate*, yet it is a *remote* cauſe of *Atheiſm*. For Guilt working in the *Conſcience*, is an immediate proof of a *Deity* and *Judgment* to come; but it proves a remote cauſe of *Atheiſm*. For it makes men wiſh there was no God, and ſo are thereby the more diſpoſed to believe there is none. For the old Proverb is, *Quod valdè volumus, facilè credimus*. What a Man

Man earneſtly deſires might not be, he is inclinable to believe it not to be. And hereupon are ready to *extinguiſh* thoſe innate *Notions* of a *Deity* that are within themſelves, or ſuch as may be gathered from *without*, and to comply with any ſuggeſtions to that end, that may be *adminiſtred* either by *Satan*, their own corrupt Hearts, or prophane Men. *Guilt* begets Fear, *Fear* begets Torment; this Torment doth diſquiet Mens Peace, and much allayes the pleaſure of Sin; That they may therefore provide a *Remedy* for themſelves, they are willing enough to believe there is no God. As *Moraliſts* tells us of an Ignorance that is *Ignorantia pravæ Diſpoſitionis*, of a *wicked Diſpoſition*: Such is that, when men ſeek to darken that τὸ γνωστὸν τοῦ θεοῦ, that which they may by Nature know of God; that they may ſin with the greater freedom and peace. But this is juſt as if a Man, to prevent a Danger, ſhould *hood-wink* himſelf that he might not ſee it. It's true, if there was no *Remedy* provided Man of God againſt this *Guilt*, and fear ariſing out of it, this might ſeem to be a *rational* courſe; but ſeeing there is a *Remedy* provided, it is Man's Wiſdom to ſeek after it, whereby to have his *fear* and his *Danger* alſo removed together.

3. A third Cauſe is, The ſtrange *adminiſtration* of things in the World. Men cannot ſee *Juſtice*, *Goodneſs*, or *Wiſdom* manifeſted therein. But it *often falls out to the Wicked, according to the Work of the Righteous*; and *to the Righteous, according to the Work of the Wicked*, as *Solomon* ſpeaks.

Hence

Hence Men conclude there is no *Government* of the World; and if ſo, then no God.

Marmoreo Licinus *tumulo jacet*, & Cato *parvo*,
Pompeius *nullo*; *Quis putet eſſe Deos?*

As thoſe ſaid that were of *Pompey's* Faction in *Rome*.

Baſe Licinus *hath a pompous Tomb of gaudy Marble Stone;*
Wiſe Cato *but a little One, the mighty* Pompey *none.*
Yet all this while we dream of Godds, and dream we do I wis:
For Godds are none, or if there be, how can they ſuffer this?

Men cannot ſee a righteous and equal *diſtribution* of Rewards and Puniſhments. Whereupon are ready to ſay with the *Atheiſt*, whom *Tully* mentions, *Vitam regit Fortuna, non Sapientia*: It is Fortune, not Wiſdom, governs the Life of Man. Cic. *de naturâ Deorum*, p. 196.

And as *Ovid* ſpeaks, as ſome think, moved by the *indignity* of *Tully's* untimely death;

Dum rapiunt mala fata bonos, ignoſcite feſſo;
Sollicitor nullos eſſe putare Deos.
What are the Godds that bear the ſway,
When bad Fates take good Men away?

And

And another of the *Heathen* Poets ſpeaks of ſuch in his Time, who thought there was no Divine Providence, but all things came to paſs by Fortuitous Cauſes.

Juvenal.

Sunt qui in Fortunæ jam caſibus omnia ponunt,
Et Mundum nullo credunt rectore moveri,
Naturâ vèlvente vices & lucis, & anni:
Atque adeò intrepidi quæcunque altaria jurant.

Some now there be that deem the World,
by ſlippery chance doth ſlide;
That Dayes and Years do run their round
without or Rule, or Guide,
Save Nature, and Dame Fortunes Wheeel:
and hence ſans ſhame or fear,
Of God or Man, by Altars all
they deſperately do ſwear.

Men deny Providence, and ſo thence ſtep into Atheiſm.

But becauſe Men cannot wade into the *depths* of God's Providence, ſhall they therefore conclude there is no *Providence*, and no God? Was it not better for Man, when he ſees he cannot, with the ſhort *line* of his Reaſon, reach the *bottom* of God's Works, cry out with the Apoſtle, *Rom.* 11. 33. Ω βάθος, *O the Depth!* But, let Men with *David* enter God's *Sanctuary*, and take a view of things in the *Light* of Faith, and the

Scriptures,

Scriptures, and then they ſhall ſee the *Reaſon* of thoſe things that at preſent they are offended and ſtumble at.

There they may ſee Reaſons why the Wicked for a while go *unpuniſhed*, and why the Righteous meet with *afflictions* in the World; there they may ſee the *Compaſs* that Providence hath taken about, before it *finiſht* its Work; there they may ſee how *Providence* hath brought one *contrary* out of another, and made the Saints *afflictions* to uſher in their *mercies*; and the proſperity of the Wicked to be the *fore-runner* of their greater fall. There they may alſo learn the wiſe End that God hath in the chaſtiſements of his People, and *ſuffering* the wicked to proſper, and to triumph a while over the Church, and the *Cauſe* of *Truth* and *Holineſs* in the World.

4. Again, *Atheiſm* ariſeth in the hearts of men from the *diverſity* of *Opinions* that have been, and ſtill are, in the World about Religion. As *Polutheiſm* of old was an occaſion of *Atheiſm*; For when men ſet up many ridiculous Godds to be worſhipped, no wonder though they cauſed many to deride them, and to caſt off all ſenſe of *Religion*. So many now obſerving *diverſity* of *Opinions* about Religion, are hereby led to think there is no *Religion*; and if no *Religion*, then there is no God; at leaſt, there is little ſenſe of a *Deity* upon his Heart that hath no Religion. As it fared in *Philoſophy*, the many differences of Opinions therein, made ſome at laſt turn *Scepticks*, and doubt of every thing. And ſo in *Divinity*, according

cording to that known and true *Apothegm*, *Theologia Sceptica tandem exit in Atheismo*; Sceptical Divinity ends in Atheism. And men by seeing the various *Judgments* that are about Religion, begin to question every thing, and fix in nothing, till at last they settle in Atheism. But ought not men rather argue, seeing that all do embrace some Religion or other, therefore certainly there is a true Religion, though many mistake it? And Religion is *embraced* by all with respect to a Deity. Will men say there is no such thing as *Pleasure*, because one Man affects one kind of Pleasure, and another another kind; and there is no such thing as Government, because some people affect one kind, and others another kind; and no such Being as the Soul, because Philosophers differed about its Definition? It rather proves the contrary. The variety of *Sentiments* about Religion should make men to search out the true, rather than to cast off all; and when they have *found* it, to hold it fast, and observe it with all honourable respect to that God that is the Object of it, and say with the Church in *Mich.* 4. 5. *All Nations will walk in the Name of their God, and we will walk in the Name of the Lord our God for ever, and for ever.*

5. It ariseth in some from *pride* of heart, as the *Psalmist* speaks, *Psal.* 10. 4. *The wicked through the pride of his countenance will not seek after God, God is not in all his thoughts*; or, as the Margent reads it, *All his thoughts are, there is no God.*

A proud Man doth secretly affect a Deity, would

would be a God to himſelf, and therefore deſires not to own a Deity, becauſe he hath no heart to ſtoop to him.

It was *Pharaoh*'s Pride, as well as his Ignorance, that made him to diſown the true God, the God of *Iſrael*, and ſay, *Who is the Lord, that I ſhould obey his Voice?* Exod. 5. 2. And that pride of *Senacherib*, that made him think himſelf *ſuperior* to all the Godds of the Nations that he had conquered, and to the God of *Iſrael* alſo, would eaſily lead him to caſt off the ſenſe and acknowledgment of any Deity at all. As you read the Story of him, *Iſa.* 36. 19, 20. And thoſe that we read of *Pſal.* 12. 3, 4. *Whoſe tongue ſpeaketh proud things, ſaying, with our tongue we will prevail; our lips are our own, who is Lord over us?* diſcovered herein the prevalency of Pride and Atheiſm in their hearts.

As Pride did firſt lead the *Humane Nature* to affect a Being like God, ſo it is that alſo that leads men to *diſacknowledg* him, and ſet up themſelves in his room. It was this Pride in the Prince of *Tyrus*, that made him ſay, *I am a God, and do ſit in the Seat of God*, Ezek. 28. 2. It was Pride in *Herod* that made him take Divine Honour to himſelf upon the *acclamations* of the people to his Oration; *It is the Voice of a God, not of a Man*, Acts 12. 22. And what was it but Pride in *Alexander*, *Caligula*, *Claudius*, *Domitian*, and others, who would be accounted *Godds*, when here upon Earth. And he that deifies himſelf, will ſoon deny the true God.

6. Atheiſm

6. Atheism springs from *inconsideration*. Mens minds are so alienated from God, and *Divine* Things, and so *immerst* in the Affairs of the World, that they can find no time to sit down and consider, what even Reason it self might suggest to them concerning the necessary *existence* of a Deity. Though Reason cannot lead men to the knowledg of Christ's Mediatorship, and the *Mysteries* of the Gospel, the notice whereof we have from Divine Revelation; yet if stirred up, and improved, it might lead men to the knowledg of a *Creator*, and a first *Being*. The Creation of the World carries in it a *rational* evidence of a Deity to the Reasonable Creature. As God calls upon *Idolaters* that worship the Work of mens hands; *An Image that they bore upon their Shoulders, and set him in his place; to shew themselves men*, Isa. 46. 6, 7, 8. Had they but considered and consulted with their reason as men, they would never have worshipt a dumb Idol. And so God tells them, *Isa.* 44. 19. *None considereth in his Heart, neither is there knowledg and understanding to say, I have burnt part of it in the fire; yea, I have baked Bread upon the Coals thereof, &c. and shall I make the residue thereof an abomination? shall I fall down to the stock of a Tree?* So it is in the present case; Did men consider the Creation of the World, and the Characters of a Deity that are written upon it; and did they use their *rational* faculty, and argue as men, and as they can do in other things, they would not run into Atheism.

7. It

7. It ariſeth alſo from that little regard that men ſee is had to God in the World. When men obſerve how little the generality of Man-kind do take notice of him, ſo as to *fear* him, to *honour* him, to *ingage* him with them in their Affairs, they are tempted to think thereby there is no ſuch Being. And though men with their tongues ſay they believe his Being, yet mens actions ſpeak otherwiſe; and actions carry more *evidence* to the World than words, and ſo *Atheiſm* is propagated by Example. And the innate *notions* of a Deity in the hearts of men are much corrupted and ſtifled, by the general contempt of God in the World. When Children obſerve that their *Parents* take little notice of God, and Subjects obſerve the ſame in their *Prince*, and Tenants in their *Landlords*, and the Unlearned obſerve the ſame in many that are *Learned*: Yea, when People ſhall obſerve their *Miniſters* debaucht, and regardleſs of God, how ſtrangely is *Atheiſm* propagated hereby! But if men well conſidered how all Man-kind fell from God in the firſt *Adam*, and how the minds of all men are now by Nature darkned and alienated from him; and the dominion that ſin hath got in the hearts of men, they need not hence hæſitate in their minds about the *Being* of God, becauſe the *generality* of men have ſo little reſpect unto him. For till the Grace of God renews Man's Nature, he will, by a courſe of ſin, grow up into that hardneſs and ſecurity, as to live, as it were, without God in the World, eſpecially if men live at eaſe, and enjoy

outward prosperity. For the Sense of a *Deity* is much excited in men by trouble and affliction: As in *Jonah*'s Ship, when the Mariners were in a Storm, every one then was calling upon his God, *offered Sacrifice, and made Vows.* And the like account we have in the *Psalmist*, *Psal.* 107. where men are in a stormy Sea, *reel to and fro like a drunken Man, and are at their wits end, then they cry to the Lord in their distresses.* But in prosperity men think they have no need of God, and so cast off all respect to him. And *David* himself, who in his prosperity said, *My Mountain standeth strong, I shall never be moved*: when God hid his Face, and he troubled, then saith he, *I cryed unto the Lord, and to the Lord I made supplication*, Psal. 30.6,7,8. *Jonah* 2. 14, 16.

8. Again, it arises from the Hypocrisy and Apostacy of some that have made high pretensions to the wayes of God, and Communion with him. When it shall appear to the World that these have made use of the *Name* of God only to serve a Carnal Design, and their Profession hath been nothing else but *Policy* to advance some selfish *Interest*. Many are ready hence to conclude, that all that is talked about a Deity and Religion in the World, is but Pretense or Fancy, and that Grace it self is but *Nomen inane*, as one said of Vertue, a vain Name. For it is presumed, if any have found out God, and the good of Religion, it is such as these; and if they had found them,

and

and enjoyed them, they would never have forsaken them.

Now this Apostacy is either General, from all Religion; when Men run into down-right Profaneness and Debauchery: Or particular, when men forsake their particular *Professions* and *Principles*, that they have shewed Zeal in, and do it for *Carnal* Ends: many are apt to be shaken hereupon, not only with respect to the Truth of the particular *persuasions* of such Men, but as to the Truth of all Religion, and all Deity. For what sense any Man hath of a *Deity*, will be manifested in that particular Way of *Religion* that he is ingaged in. And he that forsakes that particular Way, whether in it self it be true or false, for some corrupt end, as he will himself be in danger of running into *Atheism*, so it will have a bad influence to draw others to it also.

Again, this *Apostasie* is either through a Man's own Corrupt *Inclinations*, or else occasioned by some External *Coaction*. As when a Man, to avoid *Fines*, *Penalties*, or other Persecutions shall practise contrary to the *Dictates* of his Conscience. And a Three-fold evil ariseth hence; one is, To them that thus *practise* against Conscience. Another to them that *urge* them to it. And a third to them that shall be *scandalized*; and hereupon prejudiced against Religion it self, and so are upon the very Threshold of *Atheism*.

But may it not be replyed, Shall all be judged by some? If some have been false in their *Profession*, have not others been faithful? Are there

not Instances of *thousands* that have forsaken all, and laid down their Lives upon the Cause and Conscience of their Religion, and confidence of this Principle, that *God* is? Which should more confirm our belief thereof, than the *Hypocrisie* or *Apostasie* of others shake it and weaken it. I know this Apostasie is a great scandal to the World, and in all Ages it hath been a Stumbling-Block, and never greater than at this day. And wo to the World because of such Offences. And they must needs come, as Christ speaks, *Mat.* 18. 7. And as *Heresies* must come to make manifest mens Integrity and Soundness in the Faith, 1 *Cor.* 11. 19. so these Apostasies come to try mens *stability* in the grand Foundations of Religion.

9. Many are so drown'd in the Life of Sense, that they cannot believe the Existence of Invisible Things. They can believe the Existence of the Works of Nature, because they are visible to Sense; but the Invisible Things of God, out of which these Works spring, they cannot believe. A Sensualist, his Language is, *Tell not me of a God whom I never saw, of Heaven, and Invisible Powers, and the Pleasures I never felt; give me Houses and Lands, Corn and Wine, and these good Things that mine Eye can see, my Mouth can taste, and my Hands can feel.* These Invisible Things the Syriack Version renders ܟܣܝܬܗ ܕܐܠܗܐ, *Recondita Dei*, The Hidden Things of God; and being hidden out of mens sight, they regard them not, they believe them not. But what, O Man, wilt thou

thou believe nothing but what thine Eyes can see? Are there not Spiritual Beings in the Creation, as wel as Corporeal? Shal we with the *Sadducees* deny Angels and Spirits? And are not Spiritual Beings out of the reach of *corporeal* Sight or Sense. And are not these Spiritual Beings the most perfect and excellent; and therefore God being the most excellent Being, he must needs be the *purest* Spirit, and so must be thereby invisible to Sense: Do we not read of *Moses*, Heb. 11. *He endured, as seeing him that is invisible*: And of *Paul*, 2 Cor. 4. *Whilst we look not at things that are seen, but at things that are not seen.* And of those Believers, 1 *Pet.* 1. *Whom having not seen, you love.* And had men Faith, it would be to them an evidence of Things not seen, it would lead them up to that which is Invisible; but being *immerst* in the Life of Sense, they cannot reach so high, and so God is to them as if he was not.

10. Philosophy and State-Policy have been great Causes of *Atheism*. I put them together, that I might not multiply Particulars.

1. *Philosophy*. Though in it self it is a good Hand-maid to *Divinity*; yet the *Mistress* hath been wronged by her *Maid*. The courting of Nature hath kept many from espousing true *Divinity*. So long as they can find a natural cause of things, they will not, at least heartily, own a *Deity*. And therefore it is observed, that *Atheism* first began where *Philosophy* was in its highest improvement, namely, among the *Grecians*. But I touched upon this before. As it is said of *Pliny*,

he being inquisitive to find out the Reason of the Smoaking of Mount *Vesuvius*, went so near to it, that he was choaked in the Smoak. So many by their curious enquiries into Natural Causes, have choaked the Innate Notices of a Deity within their Hearts. He that wrote a Dis-
Baron. course called *Philosophia Theologiæ Ancillans*, Philosophy ministring to Divinity, set Philosophy in its right place; and to make the Encrease of the one, the Decrease of the other, is the highest abuse of it.

2. *State-Policy.* The *Politician* seeth he shall never accomplish his Designs, if he be over-awed by *Conscience*, and Sense of a Deity. He must not be a slave to his Promises, or stand in fear either of making or breaking an Oath. He must not be confined within the narrow Rules of *Religion* or *Righteousness*. He may see it his *interest* sometimes to seem Religious; but to be so indeed, is not for his turn; which is according to the advice of *Machiavel* to the young Prince. And hence ariseth *Atheism*.

11. It ariseth from a forgetfulness of God. As the *Psalmist* speaks of such, *Psal.* 51. 22. *Consider this ye that forget God.* Men do not exercise their Minds in thoughts of God, and so forget him. And a Person, or Thing that are not in our Thoughts, are forgotten; and being forgotten, are as if they were not. Though men have additional knowledge to the Natural Notions of a Deity; yet if this Knowledge be not stirred up and exercised, it will not prevent the growth of

Atheism

Atheism in ther Hearts. When men set not God in the *view* of their Minds, look not on him either in Mercies or Afflictions, and carry on their Affairs from day to day, without respect to him, this is forgetting him, whereby they are indeed ἄθεοι, without God in the World. As we know *Fire*, if it be not stirred or blown up, will be ready to go out. So will the *Notices* of the Being of God in the Soul, if they be not daily excited in us; and there is nothing Man is more apt to forget than God. Whiles he remembers every thing else that concerns him, he is most prone to a *forgetfulness* of him whom he should most of all remember. Let Man but follow the natural bent of his own Heart, and he will seldom have *God* in his Thoughts, and have little or no respect to him in the Actions of his Life. And so God is forgotten, and is as if he was not. And the great Adversary of God in the World, the *Devil*, will be sure to assist with his Temptations, that mens thoughts may be diverted and alienated from the true God, that he himself might reign as *God* in the World. He is said to be the *Ruler of the darkness of this World*; and therefore seeks to propagate darkness, not only by hindring the Light of the Gospel from shining into mens hearts, but by extinguishing the very Light of Natural Conscience, and so to propagate his own Rule and Government.

Lastly; Atheism ariseth from *detaining the Truth of God in unrighteousness*, the sin that is charged upon the Heathen. Men sin against the Innate

Notion of a *Deity* in their Hearts, till at last the force of it is quite lost; by giving way to fleshly Lusts, against the *Dictates* of their Natural Light they smother it. And it is at best but as a Spark covered in an heap of Ashes, that doth neither give Light or Heat. When men to gratifie their Lusts will debauch their Consciences, they will hereby by degrees sear it. For, *Nemo repentè fit Turpissimus.* And men grow up to a profligacy in sin, as they by sinning against their Conscience do by degrees benum and stupifie it. As it is said of the *Gentiles*, *Rom.* 1.18. they first detained the Truth that was naturally in their Hearts, and then God *gave them up to vile affections*, &c. *vers.* 24. And not following the Light of Nature, were given up to sins against Nature, *vers.* 27. And *Ephes.* 4. 18. the Apostle speaks of the *Gentiles*, they walked first in vanity of Mind, and then came to be past feeling; there the Sense of a Deity is gone, and then they gave up themselves *to all uncleanness with greediness*, vers. 19.

Thus I have shewn some of those Causes out of which Atheism grows, and is *cherisht* in the hearts of men.

And was it only found in the dark parts of the World, where the Gospel shines not, it was the less to be wondred at; but it is found even amongst our selves, and is become a spreading *Leprosie* in the Heads, but especially the Hearts of multitudes at this day. And I verily believe there is to be found less sence of a *Deity* upon

many

many Christians so call'd, that live in the midst of Gospel-Light, than in any part of the World. For if we look to the Heathens, they all acknowledge some Deity or other, so they have a Religious respect to it, and have some awful impressions upon their Hearts towards it, *will lavish Gold out of the Bag*, and be at cost for Oblations, Temples, and Sacrifices; and have *Indignation* against any that cast contempt upon it. As you know the cry that was made at *Ephesus*, when they thought *Paul* did derogate from the Honour of their Goddess, Great is *Diana* of the *Ephesians*, Act. 19. 28. And were fearful of having their Godds charmed from them, and would put Chains upon them to hold them fast; But alas, how many amongst us have not so much respect as this to the true God; but in stead of *vindicating* his Honour, do *blaspheme* his Name; find no awe upon their hearts towards him, can part with nothing of their Estates to serve his Name, Worship, and People; are under no Conscience of praying to him, praising of him, or depending upon him, are careless about keeping his favour, or presence with them. As God complained of old that *Israel* dealt more injuriously with him, than any *Nations* had dealt with their Godds, *Jer.* 2. 10, 11.

I have sometimes considered with my self whence this should be; and have thought of these things about it.

1. It may proceed from the just *Judgment* of God. When Men have the higher Light of the Gospel,

Gospel, and refuse to walk in it; God doth justly leave them to fall below the Light of *Nature*. According to that saying of our Saviour, *To him that hath not, shall be taken away even that he hath.* Where Gospel-Light doth not *enlighten* Men, it blinds them; and where it doth not melt and soften, it *hardens* Men: and where it brings not Men nearer to God, it sets them farther off from him.

2. I have thought again, where the Gospel comes, Men take greater *offence* at Religion; either at the strict Precepts of it, which cross the Carnal bent of Mens Hearts; or the *Distinction* it necessarily makes amongst Men, taking some out of others, and separating them both in Principles and Practice, which makes Men take great offence, and think disdainfully of Religion that hath such Effects attending it; and thereupon to cast it off, to turn Scoffers, and then Atheists.

3. When the Gospel comes, it doth detect and condemn *Superstition*, which in many is the whole of their Religion. And when that is taken away, their Religion, and respect to a *Deity* doth fall with it. Superstition is *Religion* corrupted, blind Zeal, fleshly Wisdom, and the Arrogance of Reason; and the evil of it lies rather in the *Excess* than in the *Defect*; and though it be a corrupt Branch, yet it radically Springs from the Natural Sence of a *Deity* in the Conscience. As when *Paul* came to *Athens*, and observed the many gods they worshipt, and the many *Rites* attending that Worship

Worship, tells them, *Acts* 17. 22. *Ye men of Athens I perceive you are in all things too Superstitious*; δεισιδαιμονεστέρους ὑμᾶς θεωρῶ. I see you too great fearers of *Demons*, which they looked upon as inferiour Deities; Now when such Superstitious fear is removed by the knowledge of the Gospel, and no other true fear of God planted in the room of it, the Sense of a *Deity* will decay and decline in such a Soul. As *Micah* said to the *Danites*, Judg. 18. 24. *Ye have taken away my Gods which I made, and the Priest, &c. and what have I more?* Some put all their Religion in a Form, or a *Ceremony*, and when that is taken away, what have they more? where false Worship is removed from a People, and they do not embrace the true *Worship* in its room, they will come to no *Worship*, and so to no God.

Superstitious *Worship* presents Objects to the Eye of Man's devising to affect the Heart: as it was in the Worship of the *Heathens* of Old; and so is now seen in the *Pictures* and *Images* of the Romish Church; whereby some kind of Reverence and Adoration is maintained in the Hearts of the People, that are yet meer strangers to the Worship of God in Spirit. And let these be removed which upheld their Worship and Devotion, and they will run apace into *Atheism*, when all a Man's Religion is upheld by these Crutches, if you remove them, it falls to the ground.

4. The great Truths of the Gospel, and the Principles of Christianity lie so high above Man's

Reason

Reaſon that they are fooliſhneſs to him; as the Apoſtle ſpeaks, 1 Cor. 2. 14. *But the Natural man receiveth not the things of the Spirit of God, for they are fooliſhneſs to him.* Now theſe things of the Spirit are the great Truths and Doctrines of the Goſpel. As that God and Man ſhould be but one Perſon; that Life ſhould come into the World by Death, and Redemption by the Croſs. That we ſhould be juſtified in anothers Righteouſneſs, by Faith, and not by our own good Works. That a Man muſt be born again: That the Body ſown in the Duſt, ſhall be raiſed again; and many ſuch. Now when Men hear that theſe are the Principles of that Religion that is accounted (as indeed it is) the only true Religion in the World, becauſe they ſeem ſo incredible to their Reaſon, therefore they do at leaſt inwardly in their Hearts reject them, and account them fooliſhneſs. And when Religion is rejected, men will eaſily run into Atheiſm. And hence it is, that ſometimes Men of the ſtrongeſt Reaſon are the greateſt Oppoſites to Religion; where the Heart is Carnal, it will influence Reaſon, and engage it againſt it, both in the Practice, and Principles of it: And the ſtronger Reaſon is, in this Caſe, the ſtronger will the Oppoſition be. And the Apoſtle therefore tells us, *Not many wiſe men after the fleſh, not many mighty, not many noble are called*, 1 Cor. 1. 26. Their fleſhly Wiſdom rejects the Principles of the Goſpel as ridiculous to their Reaſon, and their Might and Nobility the wayes of it, becauſe of their ſeeming meanneſs.

CHAP.

CHAP. IV.

The Doctrine further improved by way of Exhortation. The best way of improving the Works of Creation. How all wickedness springs from want of a through Belief of God's Being.

I Shall proceed next to Exhort you to Improve the Works of Creation to the strengthening this principle in you, that God is. Some arrive to no higher Improvement of them, than what is Natural and Sensual to please and delight their Sense, or satisfie their Appetite in the Natural Goodness of the Creatures. As those *Jews* whom Christ reproves in the 6th of *John*, who followed him because of the *Loaves* which they had eaten, and *were filled with*, but regarded not the power of Christ which wrought the Miracles in the *Loaves*. So *Sensual* Men are pleased with that good they find in the Creatures to satisfie their Appetite, and gratifie their Sense, but look not to that power of God that gave these Creatures their *Being*, nor to that *goodness* of God that put this good into them. The *Philosophers* of Old went higher, when they delighted their minds in the disquisition of the secrets of Nature in the Works of Creation. But we should ascend yet a step higher

in

in a *Theological* use of the Creation, to ascertain and discover thence the Godhead to us: So as to be led up from the Visible to the Invisible, from Finite to that which is *Infinite*, from *Particular* Beings to that which is *Universal*, and from *Corruptible* things, to that which is Eternal. Of all Fundamentals of Religion, this is the most Fundamental, and therefore should be most deeply founded in us. It is as the *Spring* whence all our Motions in Religion arise, and so they will be stronger or weaker as our Belief of this great Principle is strong or weak in us. For as God himself is *Prima Veritas*, the first Truth; so to believe his Being, is *Primum Verum*, The first Truth to be received of us. And as *Moses* sets it down for the first Commandment to be obeyed to have the *true God for our God*: So the Apostle doth deliver it as the prime Object of Faith, *to believe that the Worlds were made by God*, Heb. 11. 3. That is, to believe him not only to Be, but to be the first Being.

The Heathens beholding the Sun, Moon, and *Host* of Heaven, imagined them to have some Deity in them, and Worshipped them as Gods, instead of ascending to God by them, from whence they were call'd *Tsabii*. And so in the lower World, what-ever they found *comfortable* to Nature, they were ready to *Deifie*. As the Poet speaks,

Brudward. lib. 1. cap. 1. pag. 8.

Jupiter esse pium statuit quodcunque juvaret,

Hereupon

Hereupon the *Caldeans* worshipped the *Sun* and *Fire*, because they found them beneficial. The *Egyptians* Worshipt the River *Nilus*, because it was profitable to their Country. And others would Worship the very *Leeks* and *Onions* in their Gardens upon that account; which one of their own Poets derides them for,

Juvenal. *O Sanctas, Gentes, quibus hæc nascuntur in hortis, Numina*, &c.

An holy people ye I trow,
Who have your Godds in Gardens grow.

And *verily a God is he to a Man, that helps a Man*, said *Pliny*. And so these visible things of God that should have led them to the Invisible, did hide God out of their sight. The acknowledgment of God to be the Creatour of the World, did continue with some Evidence and Power until *Nimrod*'s time, who taught the *Babylonians* to contemn God's Power and Providence, as *Josephus* tells us; and after that *Idolatry* began to spring up apace. And as our Apostle speaks, *They worshipped and served the Creature, more than the Creatour.* And as *Philo* to the same purpose, Κόσμου μᾶλλον ἢ κοσμοποιου θαυμάσαντες; more admiring the World, than the Maker of the World. For

Plin. Lib. 2. Cap. 7.

Philo. Lib. de mundi opificio.

what

what was their *Apollo*, but the Sun? their *Diana*, but the Moon? their *Venus*, but a Star, &c. It's true, there are some *Footsteps* of a Deity in all the Works of Nature; but we should ascend by these Footsteps, as by a *Footstool* to the God of the World, as *Solomon* by several steps ascended to his Throne: and by the Scale of Nature ascend to the God of Nature. But because this Belief of God's *Being*, is not so throughly rooted, or at least not excited as it ought, therefore so much wickedness is practised in the World, even at this day.

If you look upon the wicked and ungodly, that give up themselves to all kind of Excess and *Sensuality*, do they, think you, verily believe there is a God? Doth not the Psalmist tell us that secret *Atheism* is the Root of that impiety that is so visible in the World? *Psal.* 41. 2. *The fool hath said in his Heart, there is no God*; and what follows? *They are corrupt, they have done abominable works*, &c.

Or, if you look upon Men that are of a more sober Constitution, and it may be under some outward Profession, 1. Whence is it that they are more careful to please Men, than to please God; to have Man's favour, than God's? Or 2. Why can Men take liberty to sin in secret, when they think no Eye of Man observeth them? 3. Why are Men more careful to ingage the help of a *Creature* with them in their undertakings, than God's assistance? 4. Why are Men so little *Solicitous* about a future State, and a World, and

Judg-

Judgment to come? 5. Why are Men ſo wholly bent upon a *Finite* Good, which is found in the Creature, and look ſo little after their *chief* Good? 6. Why are Men ſo ſelf-confident, and think themſelves to be *ſelf-ſufficient* to ſubſiſt, and act of themſelves? 7. Why is it Men make themſelves their *Ultimate* End, and look not to an higher End in the ſeveral Deſigns and Actions of their Life? 8. Why are not Men thankful, and give God the praiſe of what good they enjoy? Why is it when Men come to *worſhip*, they worſhip as if they worſhip't not? care not with what *Slightneſs*, *Dulneſs*, *Formality* it is performed? care not to ingage their Hearts in what they do? Whence is all this miſcarriage, and much more that I might mention, but becauſe there is a Root of *Atheiſm* ſtill in the Hearts of Men? I ſay it again. Did Men truly, and throughly believe the *Being* of God, do ye think they would not prefer pleaſing him before the pleaſing of Men? Would they not be afraid of ſecret, as well as open ſins? Would they not principally *endeavour* to engage him with them in their Affairs? Would they not be more *Solicitous* about their Final Account, and Eternal Eſtate? Would they not ſeek after him who is the *chief Good*, more then the Inferiour Good of this world? Would they not put their *truſt* in him, and devote themſelves to him; & look better to the manner of their *Worſhip*, both as to Principle, Rule, and End, and ſhew themſelves thankful for Mercies they enjoy? As the Apoſtle tells the *Epheſians*, Cap. 2. 12. that

before their Converſion by the Goſpel, they were not only without *Chriſt*, but ἄθεοι ἐν τῷ κόσμῳ, *Atheiſts* in the World. And yet at *Epheſus* there was the Temple of the great Goddeſs *Diana*, whom they all worſhipt, and the Image which fell down from *Jupiter*, Act. 19. 35. They knew not the true God, and the true Worſhip of him, and ſo are ſaid to be without God. And I may apply this to our ſelves; whatever Men's Tongues may ſpeak of God, and pretend of Devotion to him, yet it is evident Men's Actions declare that they do not in their hearts believe his Being. *In their words they profeſs him, and in their works they deny him*, Tit. 1. *ult.* And there is no greater Monſter in the Creation, than the Speculative *Atheiſt*, uuleſs it be the practical; that ſaith there is a God, *and yet lives without him:* and God's own People who fear him, truſt in him, ſeek after him, obey him, &c. yet they would do all theſe with greater ſtrength, integrity, and freedom of Soul, if they did more Practically believe his Being, and had the impreſſion of it more powerful upon their hearts. When *Ahaziah* ſent to enquire of *Baalzebub*, whether he ſhould recover or not, what ſaid *Elijah? Is it not becauſe there is no God in Iſrael, that thou ſendeſt to enquire of Baal-zebub?* 2 King. 1. Yes, there was a God of *Iſrael*, but he was as if he was not unto *Ahaziah*. Men cannot nullifie God's Being in it ſelf, but they may nullifie it to themſelves. As the Heathen Idols they were אֱלִילִים *Nothings*, as the Apoſtle ſaith of them, 1 *Cor.* 8. 4.

made

yet when Men Worſhips them, truſted in them, and gave Divine Honour to them, they made them Godds. So on the other-hand, they not honouring, acknowledging, reverencing, and truſting in the true God, do make him as nothing. For it is only thoſe that glorifie him as God that do truly own and believe his Being. Yea, thoſe Duties that are more properly Evangelical, and not ſo expreſly contained in the Law of Nature; yet the belief we gather to our ſelves, of the Being of God from the Creation of the World, may much influence us that live under the Goſpel to the performance of; and ſo Natural Divinity may be made ſubſervient to Chriſtianity, whereof I ſhall give account in the next Chapter.

CHAP. V.

Evangelical Duties are promoted by a true belief of God's Being. How the Light of Nature may further the belief of the Scriptures, and Faith in Christ, and Repentance. Whence Repentance first springs? What is it to take up Christ's Cross. How helped therein from the belief of God's Being. What influence the Light of Nature hath upon Obedience to Gospel-Institutions. Inference from the whole.

1. IT is an *Evangelical* Duty to believe the Scriptures; To receive them as a Divine and certain Rule of Faith and Obedience. Now we may fetch some help from the Light of *Nature* herein. Though I deny not but the Scripture is αὐτόπιστος, and hath such Characters within it self, as may perswade the belief of it, and the Testimony of the Spirit in a Man's Conscience is the surest bottom of Divine Faith; yet some additional strength may be borrowed from the Light of Nature.

Nature. For that Light that declares to Man, There is a God that made the World, declares also a Providence, that he governs the World. If he governs the World he governs it in Wisdom; if in Wisdom, then every Creature is governed according to the respective *Principles* of their several Natures. And therefore Man must be govern'd as a *rational* Creature. And he cannot be so governed but by a Law, and that Law enforced by *Rewards* on one hand, and *Punishments* on the other. Now either this Law thus enforced is found in the *Scriptures*, or no where,

Etenim si Deus est, utique providens est ut Deus. Nec aliter potest ei Divinitus attribui. &c. Lact. de ira Dei. Cap. 9.

There is no Book can pretend to stand in competition with the Scripture, exstant in the World, for the *Turkish Alchoran*, that is but of late years, and Man hath been under God's Government from the beginning. And most know by what Impostures it obtained any credit; and the several *Absurdities* contained in it; and what a sensual happiness it proposeth to them that receive it. How it hath been from the beginning enforced upon people by the Sword. And never confirmed by those many undoubted Miracles, which the Truths of the Scriptures have been.

But I need not enlarge on this Subject. There having been so many Learned Pens already engaged herein, especially that *Honoured Knight*, whose worthy Book concerning the *Reasonableness* of receiving the Scriptures for the Word of God,

God, doth juſtly add new Honour to Himſelf, and a great Confirmation to the Truth.

2. The Goſpel calls upon Men to come to Chriſt, and to believe in him as the Saviour of the World: Now the powerful Sence of a Deity upon the Heart, will Excite and Influence Men thereunto. And the want of this I look upon as one great Reaſon why Chriſt is preached ſo much in vain. When Conſcience is awakened, then the Innate Notion of a *Deity* that was before, as it were aſleep, begins to awake. And then Men begin to fear, and the Sence of Sin, and Judgment to come, makes them enquire after a way of Reconciliation; and ſo Men are brought to Chriſt as the way, according to the notice they have of him in the Goſpel. So that as he that cometh to God, muſt firſt *believe that God is*, as we read, *Heb.* 11. So he that cometh to Chriſt, muſt be brought to him by an operative Belief of the Being of God.

When *Paul* came to *Athens* to preach Chriſt to them, he firſt inſtructed them concerning the true God, *Act.* 17. whom he declares to them to be the Maker of the World, *ver.* 24. *God that made the World, and all things therein*, &c. Here begins true *Chriſtianity*. Men are Chriſtians but in Name, till they come to Chriſt by true Faith, and they come not to him till the *Practical* Belief of God's Being doth excite them to it. As the dark Notions the *Heathen* had concerning God did lead them to offer Sacrifice to him, when they feared he was offended; So much more will

will the clearer knowledg of his Being, and the fear of his Wrath send those that live under the Gospel, to *Jesus Christ* the true Sacrifice and Propitiation.

So that whiles I have been demonstrating a *Deity* from the Works of Creation, I hope I have *collaterally* been serving the great Design of the Gospel of bringing home sinners to Jesus Christ. As a Learned Man speaks to this purpose; *The ingrafted Notion is the Matter or Subject out of which God's Spirit raiseth the entire and right frame of Faith, as it did the frame and fashion of this visible World out of that Mass, which was first without Form, though created by him.* *Dr.* Jackson, *Vol.* 1. *p.* 874.

3. So Repentance is hereby promoted also. When men are throughly convinced that God is, they then begin to bethink themselves of their wayes; how they have carried it towards him; how observant they have been of his Law; how they have answered his *end* in their Creation.

And hence now Repentance doth take its first rise; What, saith the Sinner, if there be a God, as I now clearly find there is, *woe is me* that I have thus sinned against him, and have taken no more notice of him! Alas, I have lived without him in the World; I have been concerning my self about the Creatures, and have little thought of God my Creator, and had as little belief of his Being. Alas! what shall I do? How shall I possibly escape? I cannot flee from him for he is

God. I will now judge and condemn my ſelf; I will mourn bitterly; I will lament my Folly and Ignorance; I will go to him, and ſay, Lord, *I have ſinned againſt Heaven, and before thee:* I am thy Creature, and the Work of thine Hands, yet have *rebelled* againſt thee. As *Balaam* went on confidently, till his eyes were opened, and he ſaw the Angel with the drawn Sword; but then ſaith the Text, He *bowed down his head, and fell flat on his face;* Then he confeſſeth, *I have ſinned and if it diſpleaſe thee, I will go back again,* Numb. 22. 31, 34. When ſinners eyes are ſo far opened that they can behold, and do powerfully believe the Being of God, it is the firſt ſtep towards their *return* and *repentance.* And the Works of Creation may be ſerviceable to this end. Though they cannot lead men of themſelves either to that knowledg of God, or knowledg of Sin, as might effect *evangelical* Repentance; yet the belief, and ſenſe of a Deity that may reſult from thence, may be the firſt ſtep towards it. And we know how God brought *Job* to *abhor himſelf, and repent in duſt and aſhes,* by ſetting before him the glory and greatneſs of his Being in the ſeveral works of Creation, and giving him a ſpiritual ſight of himſelf therein; as we read in the five laſt Chapters of that Book. So that Repentance may not only be helpt thereby, as to its firſt *beginning* in the hearts of the Impenitent, but furthered alſo in the Hearts of true Saints.

4. Taking up the *Croſs* of Chriſt; which we read

read of in the Scriptures, but not in the Works of Nature. However the knowledge we have of God's Being from those Works, will further this *Christian* Duty. For it is certain, what-ever it is that strengthens this grand *Principle* in us, that *God* is, will enable us the better to suffer Persecution. And upon the full belief of this did so many thousand Martyrs offer up their lives, as I said before, as knowing that it was for God's sake, and from him they should have a reward.

Was there no God, it was madness and folly in them to have so suffered; and had they not well believed it, they would not have been able to suffer. *To you it is given*, saith the Apostle, first to *believe*, and then to *suffer*, Phil. 1. 29. It is said of *Moses*, Heb. 11. 27. *He endured as seeing him that is invisible.* And my Text saith, The *invisible Things of God*, and his *God-head* are seen in the Works of Creation; so that the seeing of the Invisible God, even in the Works of God, as well as his Word, may enable us the better to endure suffering. And however Atheistical Men may account it folly to suffer, yet from this Principle believed, That God is, a Christian can demonstrate his sufferings for God to be most rational, upon the grounds of truest Reason.

And if you understand taking up *Christ's Cross* as some do, for the *crucifixion* of the Flesh; though this be also an *Evangelical Duty*, yet it is furthered and promoted by a practical believing the Being of God; to which the Works of Creation do contribute much. As *Atheism*, and not

believing

believing God's Being, doth open a wide Door of Liberty to the Flesh; so the true believing it will engage Man to restrain and crucifie it. As when there was no King in *Israel*, *Every Man did that which was right in his own eyes*; much more if men believe not there is a *God* in Heaven. But now the setting of an *Almighty* Infinite God, the Creator of the World, in the view of the Soul, How doth this dash sin out of countenance, as it did in *Joseph*? *How can I commit this wickedness and sin against God*? What shall I sin against and before that God which made Heaven and Earth? that God that hath stampt the *Characters* of his Being round about me, upon me, and within me? If there be a God, as I see the undeniable evidence of it in his Works; Shall I maintain an *Idol-Lust* as a false god in mine own heart? And shall he, who is the *Supream Being*, find any thing set up in my mind above him? and he that is the *chief Good*, find any Good standing as Competitor with him in my Affections? And that God that made all things for himself, shall I not live unto him as my *ultimate* End, and live no more to my self in the serving of the Lusts of mine own Heart and Mind?

4. If we speak of those *Institutions* of the Gospel, which are the Ordinances of *Divine* Worship, and not made known by the Light of Nature, yet we may derive strength from Nature's Light, to enforce their Authority upon our obedience. Though we cannot do it *ex antecedenti*, because the Light of Nature doth not reveal them;

them; yet we may do it a *conſequenti*, ſeeing they are acknowledged from the Scripture to be the *Ordinances* of God. For the *Light* of Nature tells men there is a God, it then tells men this God ought to be worſhipped; now the Scriptures, that Chriſtians receive as the Word of God, tell men that theſe Inſtitutions are his Commands and Rule for Worſhip; and therefore the very Light of Nature that declares a God to us, doth alſo thereby urge us to give obedience, that therein we may give worſhip to him. I deny not but God is to be obeyed and worſhipped upon a newer and more *Evangelical* account, as our Redeemer in Jeſus Chriſt, and as we are purchaſed by his Blood; yet a Chriſtian may and ought to ſtrengthen his Obligation to Obedience herein, from the evidence he finds of God's Being, and ſo of his Sovereignty over his Creatures from the Works of his Creation. For as when we find an *Inſtitution* upon a moral Duty evidenced by the Law of *Nature*, that *Law* is ſtrengthned thereby; ſo we may derive Strength from the Law of Nature, to make thoſe *Inſtitutions* that are not contained therein, more obligatory to us. As God himſelf doth confirm this Truth when he ſpeaks to *Iſrael*, Levit. 19. 30. *Ye ſhall keep my Sabbaths, and reverence my Sanctuary, I am the Lord.* The true owning God's Being, that he is *Jehovah*, the *Lord*, will ſtrongly oblige us to give obedience to Worſhip, that is, of pure Inſtitution. The firſt Commandment of the Law, well received, gives life and vigour

to

to the Second, that ſpeaks of this Inſtituted Worſhip.

5. Or Laſtly; The believing the fulfilling what God hath ſpoken in his Word; and that the Counſels of his Mind revealed therein ſhall take place, is another Goſpel-Duty. Now when we believe his *Being* from the Creation of the World, and there ſee how his Word was fulfilled, when he ſaid, *Let there be Light*, and let *there be a Firmament*, &c. and it was ſo: We may hence ſtrengthen our Faith concerning the accompliſhment of his Word that is written; whether the Word of Promiſe to his Children, or Threatning to his Adverſaries. When *Sarah* doubted the fulfilling God's Promiſe to her; *What*, ſaid the Angel, *Is any thing too hard for Jehovah?* Which Name of God we do not read of until his Creation was finiſhed, and he had given being to all his Works; as appears by *Gen.* 2. 4. being before that called *Elohim*. Now *Jehovah*, that gave *being* to the Works of Creation, can he not alſo give *being* to his Word? Can there be greater difficulty in the fulfilling of his Word, than in creating all Things out of Nothing? After God had ſet before *Job* the Works of Creation, *Job* thence concludes, *I know thou canſt do every thing*, Job 42. 2. And the *Pſalmiſt* having ſaid, *Pſal.* 33. 6. *By the Word of the Lord were the Heavens made*, &c. And *Verſ.* 9. *For he ſpake, and it was done; he commanded, and it ſtood faſt:* He hence makes this Inference; That *his Counſel ſhall ſtand for ever, and the thoughts*

thoughts of his Heart to all Generations. His ſecret Counſel ſhall take place; but that is not the Object of our Faith, but his Counſel revealed in his Word; And we may ſtrengthen our Faith concerning it, by looking upon him as the Creator of the World. For when and whereſoever God ſpeaks, his Word never returns in vain; when he ſpake in the Creation of the World, his Word took place; and ſo ſhall his Word in the Scripture, where he is ſpeaking in every Age of the World.

Inference.

Now from all this I have ſaid, we may conſider how much it doth concern us to revive and ſtrengthen upon our Souls the impreſſions of God's Being. For though theſe *Impreſſions* be fundamentally in every Man's Nature, yet in ſome they are more lively and operative than in others. And it is no eaſie thing to preſerve the powerful Senſe of a Deity upon our hearts; I mean, ſuch a Senſe as may be prevalent to reſiſt *temptations*, and overpower the corruption of Nature. For we ſee, for the moſt part, how this Seed of Nature is choaked in the hearts of men. For this end let God be much in your ſight; behold him in the Works of his Creation and Providence, and in all your wayes acknowledg him; Conceit him in all your Affairs; converſe much with him in Prayer; endeavour to bring your *Reaſons* under more powerful Convictions of the neceſſity

neceſſity of his Being. And eſpecially let Chriſtians ſtrengthen their Faith in it from the Word of God, and the Evidence of the Spirit in their Hearts. For it is an Act of Faith truly to believe God's Being, as *Heb.* 11. 3. And it is one work that the Spirit is converſant about in the Hearts of Saints to ſtrengthen this belief, and to make it more efficacious upon their Hearts. For this Faith hath its degrees, as well as that which hath Chriſt, the Promiſe, or Heaven for its Object. And by feeling the Divine Influences of the Spirit upon our Souls, we may be more confirmed in this belief, than by any Arguments from Reaſon. He that would have the *Boughs* and *Branches* thrive, doth ſeek to cheriſh the Root; So all *Religion* growing originally out of this Root, *viz.* the effectual belief of God's *Being*, we ſhould be daily *ſtrengthening* it in our ſelves. And as the withering of the *Branches* ariſeth from the decay and rotting of the Root; ſo, if it be well examined, mens decay in Religion, their neglect of Duty, and falling into *immoralities* and vicious practices, doth radically ſpring from the decay of the belief, and lively ſenſe of God's Being in their Souls.

CHAP.

CHAP. VI.

The ſeveral Moral Duties that reſult from Man to God, as the Creator of the World. Self-Debaſement. Dependance. Awful-Fear. Praiſe. Admiration; which is deſcribed in the Ground, Kind, and proper Effects of it.

BUt yet further to improve the Doctrine in hand, I ſhall next ſpeak of ſome other Duties which are more expreſly in the Law of Nature, and the great parts of Natural Worſhip, and which a Chriſtian, by conſidering God as the Creator of the World, is obliged to perform.

1. Is, to humble and debaſe our ſelves before him: Conſidering him in the greatneſs of his Works, which yet are but the *ſhadow* of his Greatneſs. *And if all Nations before him are but as the drop of a Bucket, and the duſt of the Ballance*; How humbly ſhould this make us to walk before him, and come unto him? When *David* looked upon part of God's Creation, in *Pſal.* 8. it had this effect upon him, to make him ſhrink into a narrow compaſs of ſelf-eſteem; *O Lord, our Lord, how excellent is thy Name in all the Earth! thou haſt ſet thy Glory above the Heavens.* And *verſ.* 3. *When I conſider thy Heavens, the Work of thy*

thy Fingers, the Moon and the Stars which thou haſt ordained: What is Man that thou art mindful of him, &c? And it was the courſe that God took with *Job* to take down his Spirit and to lay him at his foot, to ſet himſelf before him as the Creator of the World. *Job* 38. 3, 4. *Gird up now thy loyns like a man,* &c. *Where waſt thou when I laid the Foundations of the Earth? Who hath laid the meaſures thereof, if thou knoweſt? Or who hath ſtretched the Line upon it,* &c? and ſo he proceeds in the following Chapters; and it had this effect, for he was brought hereby to acknowledg himſelf vile, *chap.* 40. 4. and to *abhor himſelf, and repent in duſt and aſhes.* Job 42. 6. The words may be read, *Wherefore I deſpiſe my ſelf*; and that meant upon the account of his Parvity and Nothingneſs compared with the great God, as well as his ſinfulneſs and folly. And to lie in the Duſt, is the deepeſt expreſſion of an humbled Soul. Or, as one *gloſſeth* upon the words; *It grieves me what I have ſpoke againſt the great God; Cum ipſe pulvis ſim & abjectiſſimus,* when as I my ſelf am but Duſt, and moſt contemptible. עַל-כֵּן אֶמְאַס

Can a Man behold God in the vaſt Works of his Creation, and not be ſelf-debaſed, and as it were *ſelf-annihilated* thereby; and ſay as one ſpeaks, *Lord, thou art an Abyſs of Being, and I of Nothing*; eſpecially conſidering how infinitely his Greatneſs tranſcends them all. They tell us, that the Earth is but as a *Punctum*, a ſmall Point in

in compariſon of the Heavens; but Earth and Heaven both are leſs than a *Punctum* compared with the great God. For there is ſome proportion betwixt Finite and Finite, but none betwixt Finite and Infinite. And therefore the Prophet *Iſaiah*, to expreſs this infinite diſproportion, ſpeaks thus, *Chap.* 40. 17. *All Nations before him are nothing; and they are accounted to him leſs than nothing, and vanity.* Which is to ſhew that betwixt him and the Works of his Creation there is indeed no proportion at all.

So that our minds may behold God's *greatneſs* in the greatneſs of his Works; and much more in the *littleneſs* and *nothingneſs* of theſe Works compared with his Greatneſs; and from both ſhould lay us very low, and humble us deeply before him. It made *Solomon* have a mean opinion of the great Houſe he had built, conſidering the great God that was to dwell in it; 1 *Kings* 8. 27. *Behold, the Heaven of Heavens cannot contain thee, much leſs this Houſe that I have builded.* It is Man's *unacquaintedneſs* with the great Creator of the World, that makes him admire any greatneſs in himſelf, or in the greateſt things of this World.

μεγαλόψυχος μὴ θαυμαστὴς, ſaid the Philoſopher. Men that have true greatneſs of mind are not ſo apt to wonder, as men of little Souls. So that this acquaintance with the great God will *greaten* the Soul towards God, but will diminiſh and leſſen it towards a mans ſelf, and the World in our eſtimation thereof.

2. We ought from hence alſo be led to a dependance upon him; for he that made Heaven and Earth, muſt needs be ſufficient to help us in all caſes whatſoever. The Heathens are ſaid to *truſt in a God that could not ſave*, Iſa. 45. 20. And the Reaſon is given, becauſe their gods did not *make Heaven and Earth*, as we read, *verſ.* 18. He that brought all things out of the Abyſs of *non-entity* into Being, can raiſe us out of the loweſt depth of affliction and miſery. He that ſaid, *Let there be Light*, and made the Darkneſs vaniſh before it: is able to bring us out of the greateſt darkneſs of trouble. He that made the Waters retreat from *covering* the Earth, can diſcharge us of the *Waters* of Sorrow and Affliction, wherewith we ſometimes ſeem to be covered or overwhelmed.

The Church of *Iſrael* comforts her ſelf in ſuch a proſpect of God; *Pſal.* 124. 8. *Our help is in the Name of the Lord who made Heaven and Earth.* That is to ſay, Our help is in one that is All-ſufficient, and upon whom we may ſafely depend.

One great cauſe of the Saints diſtruſtful heart-fainting fears, is, the not conſidering this: *Haſt thou not known? Haſt thou not heard that the everlaſting God, the Lord, the Creator of the ends of the Earth fainteth not?* Iſa. 40. 28. Why then doth *Jacob* faint in his diſtreſs? And when we are afraid of Man, it is becauſe we *forget the Lord our Maker, that ſtretched forth the Heavens, and laid the Foundations of the Earth*, Iſa. 51. 13. Did we well remember this, it would ſtrengthen

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our Faith, and vanquish our Fears; and make us able, under the greatest Difficulties, and Dangers, and Deaths, to commit our Souls to him as a faithful Creator, 1 *Pet.* 4. 19. For as in the Works of Creation, we behold him a powerful Creator, so in Christ Jesus, and the Covenant made with us in him, we may behold him also a *faithful Creator*, and so be encouraged to depend upon him, and commit our selves to him.

3. Hereupon we ought to have an holy *awe* and fear of him. As the considering God the *Creatour* of the World should dispel distrustful fear, so it ought to beget an *awful* fear of him. All appearances of God are tremendous to the Creature. As when he appeared in Transient Visions to the Prophets, it struck them with dread, as we read of *Daniel*, Chap. 10. And those Beams of Glory that shone forth in Christ's Transfiguration made the Disciples fear, *Matth.* 17. 6. So verily his appearances in in the Works of Creation are wonderful and dreadful. *Aquin.* 1. 2. 41. *Art.* 4. Here we may first wonder and then fear, as the Schoolmen have made *Admiration* one of the kinds of Fear. Greatness and Majesty are apt to strike this Heart with Fear; and both these are visibly written upon God's Creation. What cannot he do either for a Man, or against him that is the Maker of the World? what is exceeding high hath a dread in it. As in *Ezekiels* Vision of the Wheels, it's said, *Chap.* 1. 18. *As for their*

Rings, they were so high that they were dreadful. In the Creation of the World we behold the sublimity of God's Majesty; and his Wisdom, and Greatness in a Stupendious Elevation. As *Bildad* tells *Job*, Job 25. 2. speaking of God, *Dominion and Fear are with him.* These are joyned together as Cause and Effect. And he shews *Job* this Dominion of God in the Works of his Creation. *He maketh peace in his high places.* All the Creatures of the upper World, quietly subject to the Creator's Law. And *vers.* 3. *Is there any number of his Armies?* &c. which are the Hosts in Heaven and Earth, as the Creatures are called, *Gen.* 2. 1. Here is God's Dominion, which should strike us with an holy awe of him.

The Heathen beholding these glorious Works of the Creation, had thereby a fear of a *Deity* impreſt upon their hearts, which was the occasion of that Atheistical Speech of the Poet;

Primus in Orbe Deos fecit timor.

Fear first made gods upon the Earth.

Yet this is a Truth; the Works of God's Creation should strike our Hearts with a *reverend* Fear of the Creatour; which the *Psalmist* exhorts men to, *Let all the Earth fear the Lord; let all the Inhabitants of the World stand in awe of him: For he spake, and it was done; he commanded, and it stood fast.* Oh, how should the whole World stand in awe of such a *Being!* Our very *praises*

are

are to be mixt with fear. He is therefore ſaid to be *fearful in praiſes*, Exod. 15. 11. For thoſe Excellencies of his Works for which we praiſe him, have ſuch Impreſſions of his Glory and Power upon them, that may make men fear while they are praiſing of them.

But becauſe I would ſtill make my Diſcourſe to ſerve the Deſign of true *Chriſtianity*, I therefore add, That this Fear ought not to be affrighting, or meerly aſtoniſhing, to enſlave the Soul, or drive Man into fond *ſuperſtition*, as it did the Heathen, but ſuch as may ſuit a ſtate of *Sonſhip*, and may be proper to him that is not only our *Creator*, but our *Redeemer*, and Father in Chriſt Jeſus. And by that Principle of Grace we have received of him as our Redeemer, to fear him as our Creatour.

Upon this account alſo we owe him *Praiſe* and *Admiration*. 1. *Praiſe*; It is the *ultimate* end of theſe Works of Creation that the Creator may be praiſed in them; and it is the *ultimate* end of Man to give Glory and Praiſe to him. After God had made and finiſhed the reſt of his Works, he laſtly made Man, that he might have a *Creature* to contemplate the Works of his hands, and praiſe him in them all, and by him reduce all his Works back again to himſelf. And without queſtion *Adam*, as ſoon as he had a Being, and was placed in the *Theatre* of this World, he ſaw the Creator in his Works, and found in himſelf a *Principle* that naturally led him to adore and magnifie him.

And as this Principle is renewed in any Man, and the Image of God reſtored to him, ſo is he diſpoſed to the performance of it. How often do we find *David*'s heart in a rapture of praiſe upon the *contemplation* of God's Workmanſhip in the Worlds Creation; as we may find in *Pſal.* 8. 1. *Pſal.* 33. 6, 7. *Pſal.* 104. 24. And when he calls upon irrational Creatures to praiſe their Creator, as in *Pſal.* 148. *Praiſe him Sun and Moon, praiſe him all ye Stars of Light: Praiſe him ye Heavens of Heavens, and ye Waters that are above the Heavens:* And thence he comes down to this lower World, *verſ.* 7. *Praiſe the Lord from the Earth; ye Dragons, and all Deeps,* &c. All this is but to quicken up his own heart to that Duty which was his, rather than theirs. And ſo all God's Works are ſaid to praiſe him, as they become to Man both the *Motives* and *Subjects* of his Praiſe.

Had this Creation ſprung from God, as it were, by Natural *Emanation*, or neceſſity of Nature, as ſome have ſaid, as Light out of the Sun, or Water from the Spring.

Or had he made it, as men build an Houſe, becauſe he needed an Habitation, or ſome ſervice from the Creatures exiſtent therein, it might ſeem to be ſome *eclipſe* to the Glory due to him. But when he was led to it only by a moſt free Act of his own Will, and the infinite goodneſs of his Nature; this renders him therein infinitely praiſeworthy.

Epicurus that did not believe God to be either the *Creator* or *Governor* of the World, yet ſaid he ought to be *magnified* for the excellencies of his *Being*; how much more ſhould he be adored by us, who know that all things were made by him, and behold an *infinite* goodneſs manifeſted therein.

And we may from the Creation learn theſe three things concerning the Creator to commend him to us. 1. Is, Self-ſufficiency. For he exiſted of himſelf, and is truly ἀυτοφυὴς, ἀυτογενὴς, as the Oracle of *Apollo* once ſaid of him, and was infinitely bleſſed in himſelf before any Creature had a Being, and the Creation added nothing to him. 2. All Fulneſs and Perfection of Being exiſting in him; for the Beings of all Creatures, with their ſeveral Perfections, did ſpring out of his Being, as Rivers out of the Sea. And therefore he muſt needs have all Fulneſs and Perfection of Being in himſelf; as what-ever is in the Effect doth either formally, vertually, or eminently pre-exiſt in the Cauſe. *Logicians* that have reduced all natural things under ten Heads or Predicaments, do well leave out God as *Ens tranſcendens*, as a tranſcendent Being. For he is infinitely above all natural things, and his Nature infinitely differing from theirs, though he comprehends all their

Vide Lact. *lib.* 1. *p.* 29.

Infinitum quoddam Eſſentiæ Pelagus. As *Damaſcen* ſpeaks of him.

perfections eminently in himself. He is *Essence*, *Substance*, *Life*, *Light*, *Wisdom*, *Act*, *Power*, &c. Yet not according to what we apprehend of these things; And therefore we must take heed of forming finite Images and Representations of him in our Minds; as the *Heathen* did of old form visible Images of him to worship him by. *But to whom will you liken me? saith the Lord*, Isa. 40. Though God, speaking in his Word to us finite Creatures, represents himself to us by finite Things;

God is ὑπεράγαθος ἀγαθότης, ὑπερθεὸς θεία, &c. And much to that purpose we may read in *Dionys. Areop. De divinis nominibus.*

Se quasi finitum finitis mentibus offert.

Yet he is infinitely above all these things; and it is a true rule, nothing can be predicated *univocally* of God and the Creatures. 3. Allsufficiency to his People. For he that hath all Good eminently in himself, must needs be an All-sufficient Portion. For God, as one saith him, he is πάντα ἐν οὐδενί, He is all things that the Creature is, and yet nothing that the Creature is. All things are in him as in the Fountain; and he that abides with God, and enjoyes him, he drinks at the Fountain, whereas others drink at the Stream; and at the Fountain the Waters are in their greatest *sweetness*, *fulness*, and *purity*. And though he hath communicated Being to such innumerable Creatures, yet he is not in the least

exhausted

exhauſted in his own Being; no more than the Sun is exhauſted in its Light, by thoſe ſtreams of Light it is daily pouring forth upon the World. In our *Metaphyſicks*, we read a diſtinction of *Mundus Archetypus*, and *Mundus Emanationis*: The former is the Eternal God himſelf, and the other is the Created World. So that what-ever is in the World, was in God before as the *Archetype*. The Frame and Fabrick of it was firſt in his own infinite Mind; and all the Good, Beauty, Sweetneſs, that are ſcattered abroad among the Creatures of the *Univerſe*, were all firſt tranſcendently in himſelf; ſo that he muſt needs be All-ſufficient to our Happineſs.

For what-ever is the firſt Original of any Good, hath the whole of that Good in it ſelf; as the Sun that is the Original of Light, hath all Light in it ſelf; and ſo the Sea, with reſpect to Water. Now God is the Original of all that Good that is in the Creature, of what-ever kind it is, and therefore the whole of all Good is in himſelf. Here we have *Unity* bringing forth Plurality, and all *Plurality* eminently comprehended in Unity. As *Du Bartas* divinely to this purpoſe ſpeaks;

Ere Time, Form, Subſtance, Place, to be themſelves attain'd;
All God in all things was, and All in God remain'd.

Du Bart. firſt week, p. 5.

And

And hereupon alſo we may ſit down and be ſatisfied. Though we want many good things that are in the Creature, and which others enjoy, yet we have them all eminently in him that is the Fountain of all Good; and is the *totum Univerſale*, the Univerſal whole of that partial and particular Good that the Creatures have in their ſeveral Beings. So that we need not be overwhelmed with ſorrow, when we meet with loſſes of ſome created finite Good, if we have the *Lord* himſelf to be our God. That he is a Good ſufficient to make the Soul happy, appears in this, That the *Angels* are happy in God alone, who are Spirits of wider Capacities than the Souls of Men. Yea, God is his own Happineſs, much more is he ſufficient to be the Creatures Happineſs. Whereupon we ought to acquieſce in him.

Omnia habeo, neque quicquam habeo, nihil cum eſt, nihil deeſt tamen. Terent. Eunuch. *Act* 2. This is true in Divinity.

Now (to reduce this Duty alſo to Chriſtian Practice) let every true Saint that is in Covenant with God, praiſe this God as his God. Let him look upon the great Creator of the World, as ſtanding in a particular Relation to himſelf in Jeſus Chriſt, and that infinite Goodneſs out of which all created Good doth originally ſpring, to be ingaged to him, to ſatisfie him, and make him bleſſed for ever; as the Prophet *Jeremy* calls the Former of all things the Portion of *Jacob*, *Jer.* 10. 16. And by this he hath an advantage to lift up the Praiſes of God to an higher degree than the

the Light of Nature could ever raiſe Man to; when he ſhall praiſe him, not only as a Creator, but as his God, and his Portion for ever. So that Praiſe is due to him from us.

But, 2. we owe him alſo the Duty of Admiration. For ſeeing we cannot comprehend him in the myſterious and glorious Works of his Creation, we ſhould therefore admire him. As one having read an obſcure Author, and being askt his Judgment about it, anſwered, ἁ συνῆκα καλὰ καὶ ἁ μὴ συνῆκα ὡς ὄιμαι. *What I have underſtood in it is excellent, and ſo I judge alſo is what I have not underſtood.* Or rather, as one that having read the Book of the *Revelation*, ſaid this of it, *Non Reprobo quod non Intelligo, ſed eo magis admiror, quo minus aſſequor; I do not reject what I do not underſtand, but the leſs I can underſtand the more I wonder.* By Admiration we give God the glory of his Incomprehenſibleneſs. Whereby (as one ſpeaks) not only our Knowledge but our Ignorance turns to his Praiſe. This is that *Act* of the Soul that beſt agrees to *Infinity*. While the Soul is admiring God, it is as it were gone out of its own *finitneſs* into his infinitneſs; where it is gone beyond its depth; as in the *deep* Ocean where men may ſwim but cannot wade. And hence it is that

Ὁ Θεὸς πάντος λόγου καὶ νοῦ, καὶ σοφίας ὑπερίδρυται, καὶ ἔστιν ἡ θειοτάτη γνώσις ἡ δι' ἀγνωσίας γινωσκομένη. *Dionyſ. Areop.* De Divinis nominibus.

Quando mens ſe ad Deum cum amore integre convertit, rationis & Intellectus oculus reverberatus Caligat. Iſagoge Corderii ad Myſt. Theol.

the

the Works of God are ſo often ſaid in Scripture to be *wonderful Works*, which ſhews they are above Knowledg; and ſo they, and much more their Maker, are the *Objects* of our Admiration.

Only, let me add here alſo, Let us admire him as *Chriſtians*; not only to aſtoniſh our Reaſon, but to the ſanctifying our Hearts. 1. Let our *admiration* of him lead us to love him; and that not only for what we know of him, but for that alſo which is above our knowledg; and if poſſible, to love him *infinitely*, which we come neareſt to, when after all our love of him we are ſtill wiſhing we could love him yet more abundantly.

Hic nec videri poteſt, viſu clarior eſt, nec comprehendi, tactu purior eſt; nec æſtimari, ſenſu major eſt, & ideo ſic eum digne æſtimamus, dum inæſtimabilem dicimus. Cypr. *De Idolorum Vanitate*, p. 289.

2. It ſhould alſo lead us infinitely to eſteem him, and to deſpiſe all things in compariſon of him, and account them as nothing; for ſo indeed they are compared with him. Our higheſt eſteem is of thoſe things which we do not comprehend. Any *Excellency*, the more we admire it, the more we eſteem it. As the Eye that hath been gazing upon the *Sun* is darkned to the ſight of other things. So the Soul that is employed in the true beholding and admiring the excellencies of God's *Being*, hath thereby the *glory* of this World darkned to it.

3. Again,

3. Again, it ſhould lead the Soul forth with ſtrong deſires to the knowledge and *fruition* of him.

1. *Knowledg* of him; As things that are wonderful are moſt deſirable to be known. The Mind of Man hath a natural propenſion to Knowledg, eſpecially to the knowledg of things great and wonderful. And the *Philoſophers* defined Wiſdom to be the *knowledg of things great and wonderful.* And admiration put them upon the ſtudy of them. Firſt, They admired, and then ſearched. And therefore it was well ſtiled, *Principium Philoſophiæ*: the *Original of Philoſophy.* So God being the Object of our *admiration*, it ſhould excite our Minds to more diligent enquiries into the knowledg of him. Although, he being an *infinite* Object, we cannot comprehend him, yet to ſearch after him ſo far as our finite capacity may extend, and then ſit down and leave the reſt to an holy admiration. As the Apoſtle prayes for the *Epheſians*, that they may *know the Love of Chriſt which paſſeth knowledg*, Epheſ. 3. 18. So though the infinite Being of God paſſeth Knowledg, yet we ſhould ſearch into the knowledg of him.

Σοφια ἐϛιν ἡ ἐπιϛήμη τῶν μεγάλων καὶ τῶν θαυμαϛῶν. Ariſt.

2. The *Fruition* of him. For God is an Object, not only to be known, but enjoyed. And to enjoy him ſo far as we are capable in this Life, and to ſend forth our earneſt Deſires to the fuller *fruition* of him in the Life that is yet to come, eſpe-

eſpecially ſeeing he is beſt known by enjoying, as every good is. So that as the Mind is to travel into the knowledg of him, as he is the moſt *excellent* Object to be known, ſo is the will to purſue after him as the *chiefeſt* Good to be enjoyed. The admiring any Good, ſatisfies not, without the enjoying it.

CHAP. VII.

The Creation of the World conſidered with reſpect to Chriſt. *How all Things are ſaid to be made by him in Scripture. Some places of it briefly vindicated againſt the* Socinians *and* Arrians. *How the* Creation *is moſt properly attributed to the Son of God. The* Creator *of the World is alſo the Saviour of it. Many great* Conſiderations *reſulting thence. All things made for* Chriſt, *as well as by him. A brief Account of thoſe Works of* Chriſt, *with reſpect to which the World was* created. *Some Inferences thence.*

I Shall next conſider the Worlds Creation, with a particular reſpect to *Jeſus Chriſt*, and our Redemption by him.

And

And herein consider. 1. That all things were made by Him. 2. For Him.

1. All things were made by him. So we have it made known to us by *Scripture*-Revelation; as *Joh.* 1. 1. where the Apostle enters his Discourse of Christ from his Divinity. *In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him, and without him was nothing made that was made.* This beginning is not the beginning of the Gospel, as the *Socinians* speak, but the beginning of Time. And all things made by him, are not the things of the New Creation, but of the First. But if they cavil at this Text, because they own not Christ's Eternal God-head, and any preexistence of him to his Incarnation; what can they say to that in *Colos.* 1. 16. *For by him were all things created that are in Heaven, and that are in the Earth, Visible or Invisible, whether they be Thrones, Dominions, Principalities or Powers,* &c. Where not only Things, but Persons, and Persons that are the chief of the whole Creation, are said to be created by Jesus Christ; and it is spoken of a proper Creation, for the Angels needed not a Restoration, as fallen Man did, which is called by the name of Creation in an improper sense. And *Heb.* 1. 2. it's expresly said concerning Christ, *By whom also he made the Worlds.* Not as by an Instrument, as the *Arrians* held, as if God first made Christ, and then all things by him; but by him as the *eternal Word* and *Wisdom* of the Father.

And

And by Worlds αἰῶνας, is not meant the new ſtate of things under the *Meſſiah*, which is called by the Apoſtle, according to the Jews uſual appellation, the *World to come*, Heb. 2. But by Worlds, he means the whole created Univerſe, which the Jews uſually expreſt by עולמים, *gnolamim*; and the Apoſtle in Greek by αἰῶνας, ſignifying the World both in its *ſucceſſion* and *duration*; or in the two, or three, or four parts of it, according to the ſeveral diſtributions they differently made of it, and ſo called plurally Worlds.

Doth not the *Pſalmiſt* ſpeak of Chriſt, when he ſaith, *Pſ.* 95. 5. *The Sea is his, and he made it, and his hands formed the dry Land?* And then addeth, *verſ.* 7, 8. *To day if ye will hear his Voice, harden not your hearts.* Which words the Apoſtle quotes in *Heb.* 3. as referring to Chriſt; Moſes *verily was faithful in all his Houſe as a Servant*, &c. *But Chriſt as a Son over his Houſe*, &c. *Wherefore, as the Holy Ghoſt ſaith, To day if you will hear his Voice, harden not your hearts.* That is, the Voice of Chriſt, *verſ.* 5, 6, 7. to whom the *Pſalmiſt* had aſcribed the Creation of the World. And in *Heb.* 1. 10. the laying the Foundation of the Earth, and the making of the Heavens, is expreſly attributed to Jeſus Chriſt. But I muſt not divert to that Controverſie, only to ſhew how the *Creation* of the World hath reſpect to Chriſt as its Creator; not excluding the Father and the Holy Ghoſt; for in all Works, *ad extrà*, they work, as we ſay, *indiviſim*: yet according to the

the *order* of their ſubſiſting, is the *order* of their working; ſo all things are of the *Father*, through the *Son*, by the *Spirit*. And the Creation of all things ſeems moſt properly to appertain to the *ſecond Perſon*. For he being the Firſt and Immediate Off-ſpring of his Father, it belongs to him to propagate and communicate of his Being in the things that are made, which are therefore called the *Off-ſpring of God*. As the Apoſtle quotes the Heathen Poet, ſaying, *Acts* 17. *We are alſo his Off-ſpring*: And ſaith it alſo himſelf in the next words, *Foraſmuch as we are the Off-ſpring of God*. And not onely Men, but all created Beings may be ſtiled his Off-ſpring, as they are the Finite Emanations of his Infinite Being. And the Heathens therefore did ſtile *God* the great Father of the World. And Jeſus Chriſt is called by the Apoſtle *the firſt-Born of every Creature*, or of all Creation. So called, as ſome conceive, with reſpect to his Eternal Generation, and the Creation that in time ſprung from him. He was brought forth by an Eternal Generation, and then by him was the *Generation* of all the things of Time. God communicated his Being Eternally and Infinitely to his Son, and then by him communicates of his Being Finitely, and in time to the Creatures. His communication of himſelf to his Son, is by an *immanent* Act, wherein God did not go out of him-

Magne parens mundi, As the Poet ſpeaks of God.

Col. 1. 15. πρωτότοκος πάσης κτίσεως.

himself; and so by him gave Being to the Creation in those *Transient* Acts, wherein God doth work *ad extra*, and goes out of himself. Now what may Christians observe from hence.

1. In general. That the Creator of the World is also the Redeemer of it. He that made all things, is also the *Restorer* of all things. The collapsed ruined World, is put into his hand to raise and renew it that first made it. As we read Heb. 1. 2. *He is appointed Heir of all things, by whom God made the Worlds.* He had an original Title to be Heir as Creator; but hath a new Title given him as Redeemer; and this he executes in the Government of the World.

2. More particularly. We may observe that it is the Infinite Creator of the World who hath cloathed himself with the flesh of Man, and made it to subsist *personally* in himself. Here we may behold this great *Mystery*, *Finiteness*, and *Infinity*; *Mortal*, and *Immortality*; *Divinity*, and *Humanity*; the *Creator* and the *Creature* united in one Person. As the Evangelist first speaks of Christ as the Creator of all things, *John* 1. 3. and then as assuming our flesh, *vers.* 14. The *Word* that made all things, afterwards spake and dwelt personally in humane flesh.

And Man's Nature being a *System* of the whole Creation, he did in a manner cloath himself with it, in his assuming our flesh. As one of the Ancients to this purpose speaks; *Incarnatio est elevatio totius Universi in Divinam Personam*: Incarnation is the lifting up the whole Universe into the

Divine Perſon. Which taken in a qualified ſenſe is true. And in aſſuming our fleſh, How many wonders do here meet together? To ſee the *Divine Nature* ſtooping ſo low, is one wonder; to ſee the *Humane Nature* raiſed ſo high, is another; to ſee Man's ſinful Nature aſſumed without ſin, is a third; to ſee the Angelical Nature paſt by that ſtood neareſt to God, and Man's Nature aſſumed that ſtood farther off, is a fourth; to ſee the *Creator* aſſuming the Properties of a Creature, which is to be *finite*, *paſſive*, *dependent*, &c. and the Creature aſſumed into the Properties of the Creator, which is to be *Infinite*, *Almighty*, *Omnipotent*, is a fifth, &c. So that God is hereby Humanified, and Man, as it were, Deified, as one ſpeaks.

Θεὸς γέγονεν ἄνθρωπος ἵνα ἄνθρωπον ἐν ἑαυτῷ ποιήσῃ. Athanaſ.

3. We may further obſerve, and that with great delight, how it is the Creator of all things that is become the Head of the Church. Which the Apoſtle ſuggeſts in *Col.* 1. 16. and *verſ.* 18. compared; *By him were all things created, whether Viſible or Inviſible*, &c. *and he is the Head of the Body of the Church*; an Head, not only by way of *Government* to rule over it, but by way of Spiritual Union to influence it, and dwell in it as the Head in the Body. To ſee the Infinite Creator humble himſelf, to look down upon his Creatures, is taken notice of by the *Pſalmiſt* as a great condeſcent, *Pſal.* 113. 5, 6. But to take

any of them into a nearneſs, into an oneneſs with himſelf, is yet far greater.

He firſt came into a *natural* Union with us in aſſuming our Nature, and into a *legal* Union with us, by becoming our Surety; and then comes into a *myſtical* Union, by making us Members of his Body through the Spirit. And this *Myſtical Union* is alſo ſet forth by a *Marriage Union*, Epheſ. 5.32. And is not this wonderful, to ſee the Creator to match himſelf with a Creature, and that not of the higheſt Order, but with Man; and not with him neither, when at his beſt, but when degenerated and corrupted. Should we ſee a great King take a poor Maid from the Dunghil and match himſelf to her, it could ſcarce be a ſhadow of this. For our *Maker* to become our *Husband*, as it is ſaid, *Iſa.* 54, 5. our Reaſons cannot comprehend it. Ambition it ſelf can hardly aſpire to ſuch a thing.

And now what an honour is this to the Church to have ſuch an Head and Husband? and what *ſecu rity* alſo to be under the *Headſhip* and Protection of the Creator of the World? He that created all things, can *create* Salvation for it, when there is no viſible matter or means out of which to bring it. And he that gave Being to the firſt Creation, can and will raiſe up and perfect his New Creation in his Church, which he will effect by this Union it hath with himſelf as the *Head* thereof. And the aſſurance hereof the Saints have in that light of the Knowledg of God that hath already ſhined into their hearts. For this New

Creation

Creation begins in Light as the first did, which the Apostle takes notice of 2 *Cor.* 4. 6. *God who commanded Light to shine out of Darkness, hath shined into our hearts.* And as he proceeded in the first *Creation*, till the whole was made perfect, so will he do in the New; where he hath *begun* a good Work he will perfect it; he will proceed from that first Light of Grace wherein he shined into the Soul to the *perfection* of his Work in the eternal Light of Glory.

4. Observe also that our Reconciler to God is he that made the World. As the Apostle in *Col.* 1. 1. speaks of Christ as the Creator of the World, *vers.* 16. and then as our Reconciler by the Blood of his Cross, *v.* 20. *And having made peace by the Blood of his Cross, by him to reconcile all things unto himself.* How may this strengthen our Faith in Christ's Blood, seeing it is the Blood of him that made the World. As it doth manifest *stupendious* love that the Creator should die for his Creature; so it may assure us that his death must needs be infinitely meritorious. Under the Law, the Blood of Creatures was shed for the People, but that could of it self merit nothing; but now under the *New-Testament* there is the Blood of the Creator shed for us: Here is the Lord of all Life himself dying, and he that gave Being to all things emptying himself, and as it were, made nothing. What unspeakable Merit must hence arise for us! Certainly, the merit of the *Creator* must needs infinitely exceed all demerit of the *Creature*.

And as hence we may conclude an *infinite* merit, ſo we may obſerve the fitneſs of him that was the *Creator* to make Reconciliation for us. Who ſo fit to look after poor loſt Creatures as he that made them? He had the greateſt *property* in us, and therefore was concerned moſt to look after us. As when the Sheep are wandred, the *Proprietor* is the fitteſt Perſon to take care for the bringing them home again. So that as our Creator, he had not only *Jus Proprietatis*, the Right of Property to redeem us, but alſo *Jus Idoneitatis*, the Right of Fitneſs alſo.

5. *Laſtly*; We may hence take notice of the Bounty and Goodneſs of *Chriſt Jeſus* our Saviour. We may ſee it in the Creation of the World, which is every where filled with the Effects hereof. When he made the World, he ſhewed not only his Power, but the *infinite* benignity and goodneſs of his Nature. And this Nature he hath ſtill, whereby we may encourage our ſelves to go to him for ſpiritual Bleſſings, beholding the Creation filled with his *common* Bleſſings.

As from the Afflictions and Temptations of his Humane Nature, we may be encouraged to go to him for ſuccour when we are tempted and tryed. So from the *infinite* benignity of his Divine Nature ſhining forth in his Creation, we may be encouraged to ask the things that are neceſſary for our Salvation. Hath he in his creating Goodneſs provided *food* for every Creature, when it was not asked, and will he not give thee *bread* for thy Soul, when thou goeſt and askeſt him for it?

Did

Did his Goodneſs ſo freely flow out to his *whole* Creation; and hath that Nature no goodneſs remaining in it to his own People, that are nearer to him than any other Creature? And are not only Parts of his Natural, but the Subjects of his New-Creation; which, as it is Spiritual, is the better part of it.

But ſecondly; As all Things were made by Chriſt, ſo alſo for him, as the Scripture in many places aſſerts, *Col.* 1. 16. *All things were made by him and for him.* Rev. 4. ult. *Thou haſt created all things, and for thy pleaſure they are and were created.* The *firſt Adam* was ſet over the works of God's Hand, but he ſinning againſt his Creator, it came into the hand of the *ſecond Adam*, and all things were put under his Feet. But this fell out, not by chance or accident, but according to the *Counſel* of God when the World was made. And accordingly the management of the *Creation* hath been in his hands from the beginning; as it appears in the Records of the *Old Teſtament*. And when he came into our Nature, our *Humanity* was inveſted in this power with the Divine Perſon of Chriſt, eſpecially at his Reſurrection and Aſcention into Heaven; and therefore he ſpeaks as if it was then given him, *Matth.* 28. *All power is given me both in Heaven and Earth.* And *John* 17. Thou haſt given him power over all fleſh, *&c.* Now this was in the *Counſel* of Heaven, and this was the end of this

It was uſually ſaid by the Jews; *All things were made for the Meſſias.*

Worlds Creation, that being put under the Dominion of Jeſus Chriſt it might be governed, and all things managed therein to the higheſt exaltation of the Glory of God. For this Son of God,

1. He brings forth the Knowledg of the eternal Counſels of God concerning Man's Redemption; wherein he ſhews forth the τὰ βάθη τοῦ θεοῦ, *the deep things of God.* Wherein the infinite Wiſdom, Mercy, Love, Juſtice, and Holineſs of God are manifeſted in the World, in the moſt reſplendent edition of them. And for that end he hath inſpired men by his Spirit in the ſeveral Ages of the World, whereby this great *Myſtery* might be made known to the Glory of his Father. For though there have been *Prophets* ſpeaking of it ever ſince the World began, *Luk.* 1. 70. yet it was by the Spirit of Chriſt that they ſo ſpake, 1 *Pet.* 1. 11.

2. He hath alſo delivered to men the Rules of *Worſhip* and *Obedience*, and ſuch as conduce more in the practice of them to the honour of God, than what was performable in Man's Primitive State; the Conditions of Life under the New-Covenant being more to his Glory, than thoſe of the former were.

3. He hath in all Ages been gathering in ſome of the Children of men into a ſtate of Salvation, out of that loſt and ruined ſtate into which the ſin of the *firſt Adam* had caſt them, acquainting them with the Counſel of God for that end, giving them his Spirit to enlighten their Minds, and to ſanctifie their Hearts; and ſo forming them

them to the praiſe of God, and as Veſſels of Mercy preparing them for his Glory. And this he did before his Incarnation.

4. In the fulneſs of time he came himſelf into the *fleſh* of Man, and brought forth upon the Stage of the World, that great Myſtery of the Incarnation. When alſo he declared the infinite Love, and the Counſels and Purpoſes of the Heart of God more fully than had before been made known, encountred and conquered the utmoſt Temptations of Satan and the World, and then offered up that great Sacrifice of himſelf for to make *atonement* for ſin, which had been ſignified from the beginning of the World. And then being buried, he roſe again, looſing the Bands of Death and the Grave, and aſcended triumphantly into Heaven, and acquired a new Title to his Dominion over the World in his *conqueſt* of it.

5. And being now in Heaven, yet ſtill the Creation is in his hand, and bringing in *revenews* of Glory to God by him. He diſpoſeth of *Kingdoms* and *Nations* as he pleaſeth; ſometimes throwing down the *mighty from their Seats, and then exalting the lowly and meek*, as was propheſied of him, *Luk.* 1. 70. Sometimes ſtraitning the Nations in his *diſpleaſure*, and then enlarging them again in his *mercy* and *goodneſs*.

He takes care for the upholding and propagating the *everlaſting Goſpel*; accompanies it with his Spirit to the *converſion* of Souls to God, and building them up an *habitation* for him; fits them for his Service and Praiſe in this World, and then

then gathers them into the presence of his Father to stand before him, and to *minister* to him for ever. He also orders their Tryals and Sufferings as he seeth them requisite to the Glory of God, and their *preparation* for Heaven; and then when he seeth it meet, delivers them out of them also.

6. After all this, at the time of the *Consummation* of all things, he will come down from Heaven and judge the World, receiving some into the *Kingdom* of his Father, and sending others into everlasting Fire, wherein the riches of God's *Grace* and *Mercy*, and the clearness of his Justice will most *illustriously* shine forth, to his eternal Praise and Glory.

And when this is done, he delivers up his Kingdom and Dominion to his Father that he had received from him; having subdued all Enemies *under his feet*, and put down all *Rule*, *Authority*, and *Power*, his Father becomes *All in All*.

1 *Cor.* 15. 28.

Thus with respect to Christ, and to the accomplishment of these Glorious Works, (which I have but briefly touched) was this Creation of the World erected; and which are *transcendently* more to the glory of God than what could have been under the *first Adam*, either by any obedience performed by him, or the dispensation of God towards him under that *first* Covenant.

And from hence I shall briefly make three *Inferences*.

Inference

Inference 1.

That the *Redemption* of the World is a greater Work than the *Creation* of it, seeing it was erected for the Son of God to transact that glorious Work in. The *end* hath a pre-eminence above all those means that are made use of in a subserviency to it.

This *lower World* was made with respect to it, where the *Foundation* of this Work is begun and laid. And the *upper World* also, where it is compleated and finished. On *Earth* God hath the praise of it begun, and in *Heaven* it shall be made perfect.

And if the Angels, that are the chief part of God's Creation, are made and appointed with a *subserviency* to it, to be ministring Spirits to Christ, and to the *Heirs of Salvation*, Heb. 1. *ult.* much more than sure the inferiour part of it. And when all the Elect, which are these *Heirs*, shall be instated in their Inheritance, and fully possest of it, then comes the dissolution upon this *visible Creation*, as having then served the end for which it was first erected.

Inference 2.

It also may be observed hence, How the Nature of Man is in Christ advanced to the *top* of God's Creation. For the World was created, that it might be set under the *government* of the Son

Son of God in the Nature of Man. So that as I took notice before of its *advancement* by its union with him, ſo here by the Dominion it hath over the whole Creation, by vertue of that *Union*, and the *determination* of God therein. He firſt *deſcended* and aſſumed our Nature, and then aſcended and carried it up, *far above all Heavens, Principalities and Powers* (which are the higheſt parts of God's Creation) *being made ſubject to him.* Our Nature was advanced in the *firſt Adam*, into a great Dominion over the Creatures; but it is advanced higher in the *ſecond Adam*. There it had a dignity upon *Earth*, but here it hath a dignity both in *Heaven* and *Earth*. There it had dominion over the Creatures of this *lower World*, that were of an *inferior* Nature to it: Here it hath dominion over the *Angels* in the *upper World*, that are of a *ſuperior* Nature and Order. *Lord, what is Man*, ſaith the Pſalmiſt, *that thou art mindful of him, and the Son of Man that thou viſiteſt him? Thou haſt made him a little lower than the Angels; Thou haſt crowned him with Glory and Honour; Thou madeſt him to have dominion over the Works of thine hand; Thou haſt put all things under his feet.* And the *Pſalmiſt* had reſpect, not ſo much to the dignity of Man's Nature in the *firſt Adam*, as in the *Second*. For theſe words are in *Heb.* 2. applyed to Chriſt, and the dignity God exalted him to. Being firſt made βραχύ τι, a little while lower than the Angels by his debaſement and ſuffering in this *lower World*, and then exalted

Epheſ. 1. 21.

into

into Power and Dignity above them all in his *aſcending* the *upper World*; being *crowned with Glory and Honour*. Oh the myſterious *depths* of Wiſdom and Goodneſs that here meet together in the Man Chriſt Jeſus! Oh the *ſtupidity* and blindneſs of fal'n Man, that takes ſo little notice of theſe great Works of God, with reſpect to which the World was principally made! With what ſacred *aſtoniſhment* ſhould we behold theſe Counſels of Heaven! With what *thanksgivings* and *adorations* ſhould we celebrate this unſpeakable Love! Eſpecially if we conſider Man's Nature to be thus advanced, after it had tranſgreſt the *Law* of its Creation, and corrupted it ſelf more than any inferiour Nature.

Inference 3.

We may hence conclude, That the whole Creation being made for Chriſt, and put into his hand, ſhall be managed to the higheſt exaltation of the Glory of God. However the courſe of things may run for a while, and the *reaſon* of many things hid out of our ſight, yet all things will at laſt meet in this general Iſſue, the *univerſal* end of all things, which is the Glory of God. The *firſt Adam* was made and placed upon the *Stage* of the World, that through him God might have the Glory of his Creation; but he being mutable, fell from his Station, loſt his Strength, and ſo could not ſerve the end of his *Being*. Therefore God hath now put all things into a *ſurer* hand

hand; and his Glory ſtands upon a ſurer bottom. For he that is both God and Man, is likely to bring in both higher and ſurer glory to God than he that was but *meer* Man. If he ſhould fail in it, it ſhould be either becauſe he wants ability, which cannot be, becauſe he made all things; or, becauſe he wants love and good will to God, which cannot be neither, becauſe he is his only begotten Son.

And ſeeing the Work of Man's Redemption and Salvation was principally in the eye of God when he made the World, as that Work wherein he will be glorified for ever, we may be aſſured that it ſhall be carried on in the World. The Goſpel ſhall be *preached*, Sinners ſhall be *converted*, the Church ſhall be *preſerved*, and the *Gates of Hell* ſhall not prevail againſt it. And thoſe Enemies that ſtand in the way of this Salvation, whether the World, Satan, Sin, Death, or Grave, ſhall be at laſt ſurely overcome.

CHAP.

CHAP. VIII.

The deficiency of Natural Theology *compared with the Scriptures, evidenced in sundry Particulars. The Work of Redemption not known by it. It reveals not the way of coming to God by* Christ. *It gives not a perfect account of sin. It shews not the way of Reconciliation, nor of Satisfaction in Man's chief Good, nor of the right Worship of God. Conformity to God not attained by it. Nor the true Tranquillity under Humane Calamities. One Inference from the Whole.*

THus having considered the *Creation* of the World, in the great Efficient of it, and also shewed what use may be made of the Knowledg of God resulting thence; I next proceed to shew wherein this Knowledg is deficient, and falls short of that which we have by *Divine Revelation* in the Word of God.

1. In General. The Mystery of Man's Redemption by Christ, is not made known by the Works of Creation. All that the Apostle saith in my Text was known concerning God by it, is, his Eternal Power and Godhead. It would not have

have been a Myſtery hid in God for ſo many Ages, if the Works of Nature had declared it to men. *Adam* might ſee God as a *Creator*, but not as a *Redeemer* in theſe Works of Nature. He might ſee an infinite Power, Wiſdom, Goodneſs ſhining forth herein. But that Second and better Edition of theſe Attributes to be ſet forth in the work of Redemption, he could not ſee. For though God made the World, in order to the Work of *Redemption*, as I ſhewed before, yet he did not make it as a *Redeemer*. And therefore it hath nothing directly written concerning Chriſt upon it. The Tree of Life, Paradiſe, the making of *Eve* out of *Adam*'s ſide, and then joyning them together in Marriage; yea, the making *Adam* himſelf, and the dominion God gave him over the Creatures, and conſtituting him a common Perſon, are applicable to Chriſt and the Church, and are figuratively ſo applyed; but yet it cannot well be imagined that *Adam* could read any thing of Chriſt, or the Work of our Redemption herein. There was no need of God's revealing any thing concerning the Worlds *Redemption* until Man's ſin and fall. Therefore after the Fall God revealed it to *Adam*. And the firſt intimation of it was, of *the Seed of the Woman breaking the head of the Serpent*; and there was nothing in Nature could have declared ſo much as this. And the farther diſcovery of it to the World, was by *Inſpiration*, or *Viſions*, or by an *audible* Voice, *&c.* God needed not have ſent forth *Prophets*, and Chriſt *Apoſtles* to have preached

preached this Myſtery to the World, if the Works of Creation could have declared it. It's true, it's ſaid, *Pſal.* 19. 1. of the Heavens, and the Firmament, the courſe of Night and Day, that they preach to the World. *Their Line is gone forth into all the Earth, and their Words to the end of the World.* Which words are applyed to the Apoſtles Miniſtry, *Rom.* 10. But yet they are not ſuch Preachers as the Apoſtles; for they tell the World of a Knowledg, which the greateſt Searchers of Nature were ignorant of. A Myſtery that was *hid* in God, and in former Ages, not made known to Men, no nor to Angels neither, that can read what is written in Nature better than Man. And *Athens* was a ſtranger to it, when the Apoſtle *Paul* came thither, as you read *Acts* 17. There was the Seminary of Humane Literature, there he met with Learned *Epicureans* and *Stoicks*, &c. but he found nothing of the Knowledg of Chriſt there.

Well then, where is the Wiſe? Where is the Scribe? Where is the Diſputer of this World? As the Apoſtle ſpeaks in a way of holy *deriſion*, or of *triumph* rather, 1 *Cor.* 1. 20. Where is *Socrates* and *Plato?* Where is *Xenophon* and *Ariſtotle?* Where is *Seneca* and *Cato?* Where is *Demoſthenes* and *Cicero?* How is all their Wiſdom baffled and non-pluſt by the fooliſhneſs of Preaching? wherein the way to Man's true Felicity, which they ſo *anxiouſly* ſought after, is declared to be by a *Crucified Chriſt.*

2. But more particularly. If you speak of Mans coming to God; though Natural Light may dictate this to be his Duty, yet coming to God by the *Mediator*, the Man Christ Jesus, is above the reach of this Light. Here we must have recourse to Scripture-Revelation, that tells us that *Christ is the Way, the Truth, and the Life; and no Man cometh to the Father but by Him*, John 14. *And there is one Mediatour between God and Man, the Man Christ Jesus*, 1 Tim. 2. 5. As a *Ladder* standing up betwixt Heaven and Earth, as it was presented to *Jacob*. And the Name *Immanuel* is not found written any where in the Book of Nature; who is the way whereby God is with Men, and they with Him. For want of the knowledg whereof, the Gentiles addrest themselves to their chief God, by their *Dæmons*, or inferiour *Deities*; by their *Heroes*, Men of renown, whom at their death they *deified* and *adopted* into the number of their gods; many of whom they stiled *secundi Ordinis Deos*; Gods of the second Order. Yea, they had many *Orders* of them, distinguished either by the places of abode they assigned to them, or the Offices performed by them. Now as these inferiour Deities did themselves address to the Supream; so by them, as Mediatours, did the *Pagans* address themselves to him. To both of which the Apostle seems to allude in 1 *Cor.* 8. 5. when he

Ἐπουράνοι, ἐναιθέριοι, ἐπίγειοι, ἐπόγειοι θεοί, &c.

saith,

ſaith, *There be gods many, and lords many.* And in oppoſition to which he adds, But *to us there is but one God, the Father, of whom are all things; and one Lord Jeſus, through whom are all things.* But this Mediation of Jeſus Chriſt they were wholly ignorant of. God hath written nothing of this in the Works of Nature. Though the Light of Nature could inſtruct them in the neceſſity, or at leaſt the expediency of going to God by ſome Mediator or other, and therefore they invented ſuch to themſelves; yet that the Son of God, in the Nature of Man, ſhould be the Perſon by whom to go to God, they knew nothing of.

3. If we ſpeak of Man's *Reconciliation* to God. Though the Light of Nature declares to Man, it is his great *happineſs* to have the favour of God, and to have that ſin pardoned to him, which his natural Conſcience doth condemn him for; yet how to obtain this Pardon and Reconciliation is only made known to us by the direction of the Scriptures. It's true, the Heathens made uſe of *Sacrifices* of ſeveral ſorts, as *Bullocks*, *Lambs*, *Sheep*, *Goats*, *Swine*; and in ſome caſes, *Men* and *Children*, as their own Poets, *Virgil* and *Plautus*, &c. and ſo *Plutarch* and others of their Moral Writers affirm; and theſe they offered up to appeaſe their gods, when any Calamities fell upon them.

Illius aras
Sæpe tener noſtris ab ovilibus imbuet Agnus.
Hædum Neptuno, *Taurum tibi Pulcher* Apollo,
Virgil.

And of their Humane Sacrifices, ſee *Lact. lib.* 1. *p.* 81, 82, 83. and Dr. *Owen's* Θεολογούμενα, *p.* 307. They offered *Placatory Sacrifices* to ſuch gods of whom they feared harm, and *Propitiatory* to ſuch of whom they expected good, as Dr. *Jackſon* Obſerves. But theſe they uſed not with any reſpect to Chriſt, who was the end of the Inſtitution of all the *Expiatory* or *Propitiatory Sacrifices*, and gave them their Vertue and Efficacy, and ſo they could not avail them to what they deſigned; as the very uſe of them they borrowed either from the *Sacrifice* of *Noah*, conveighed in the notice of it down to his *Poſterity*, or from ſome acquaintance they might have with the Jewiſh Laws, rather than from any Dictates of Natural Light, howſoever improved by them. For what-ever may be ſaid concerning Sacrifices, called *Gratulatory*, offered by way of Thankſgiving, that a principle of Natural Gratitude might lead them to their uſe; by giving part of the whole, to acknowledg the whole from God; yet who can imagine it concerning *Expiatory* Sacrifices, that ever the Light of Nature could lead them, to think that the ſlaying of a Bruit Creature, as a Sheep, or a Lamb, or a Goat, *&c.* ſhould

ſhould be able to reconcile God to Man, or be a meet Satisfaction to the offended Deity for his ſin, or indeed be pleaſing to God at all. And though this was the practice of the Jews, yet they were led to it by God's *Inſtitution*, and not by the Light of Nature. And though ſome have ſaid, that the continuance of *Nature* in its courſe, and the benefits that are thereby daily conveighed from God to the World, do declare to all Men, that he is ſome-way reconciled, elſe Man's ſin would either have *diſſolved*, or at leaſt *interrupted* this beneficial courſe of Nature; yet this cannot lead Man to the true *Propitiatory*, nor to the way of enjoying the benefit thereof. By theſe common benefits of Nature, God *left not himſelf without witneſs to the Gentiles*; and for which they ought to have been thankful; but by theſe they could not underſtand that they had favour with God, were not under God's diſpleaſure for their ſin, ſeeing the worſt of men partaked of them as well as others, and the Beaſts as well as Men. It's true, ſomething may hence be gathered of the *benignity* and *goodneſs* of the Nature of God, his long-ſuffering and patience, whereby they might be encouraged to go to him for Mercy and Pardon; but the way wherein God hath appointed to beſtow this pardoning Mercy, they could not know by any natural Light. And what reſpect God may have to ſome among the *Gentiles* that beſt improved that Light, and had recourſe to his general Mercy, without the diſtinct know-

ledg of a Saviour, which they had not means to attain, I ſhall rather leave it amongſt the *Secrets* of God's Counſel, than make determination therein.

But we that have the Scriptures, know that all Man's Reconciliation is by the death of the *Son* of God. And that pardon of ſin is by Faith in his Blood, which things the Light of Nature is a meer ſtranger too.

3. As to the true knowledg of ſin, the Scriptures give a more diſtinct account than any that can be known by Nature. Some *groſſer* ſins may be known by it, but the ſecret *Obliquities* of the Heart and Life are not detected but by a ſtraiter Rule than the Light or Law of Nature. The Apoſtle, (*Rom.* 7.) profeſſeth he had not known Luſt to be ſin, except the Law of God had ſaid, *Thou ſhalt not covet.* It is the Commandment of God that *David* ſaith is *exceeding broad*, can only diſcover ſin in the full latitude of it. And which made the Apoſtle ſay, *By the Law is the knowledg of ſin.* And therefore the Law was firſt briefly publiſhed upon *Mount Sinai*, and afterwards explained and urged upon the People by *Moſes*, as appears in the Book of *Deuteronomy* that they might, being under the conviction of ſin, look towards the *Meſſiah* for Salvation, who was yet to come, which needed not have been, could the Law of Nature have given a perfect Knowledg and Conviction. Of it the Scriptures reſolve that great Queſtion, *Unde Malum?* diſ-

diſcourſing of it in the firſt original of it; as alſo in the due merit of it, and the puniſhment it leadeth to.

As for ſins that are more ſtrictly Evangelical, as Unbelief in Chriſt, &c. As the Light of Nature doth not diſcover the Goſpel, ſo neither can it do ſins againſt it. For this, we muſt have recourſe to the Word of Chriſt, and to his Spirit. Whom he promiſed to ſend to convince the *World* of ſin, *becauſe they believed not on him*; for the Light of Nature could not evidence it to be ſin.

4. If we ſpeak alſo of the *ſatisfaction* of the Soul in poſſeſſing the *chief* Good; Here alſo Scripture-Light excels that of Nature. There was nothing did more exerciſe the Minds of the wiſer Heathens than this; to find out and enjoy this Good; and nothing were they more divided in their Judgments about. But the Reaſon was, becauſe they wanted the true knowledg of God, and knew not the way to the *fruition* of him, who alone is this *chief Good of Man*. But here the Scriptures again ſupply the defect of Nature's Light; which reveal to us, not only that God is; and what he is, but that Everlaſting Covenant of his Grace made in Jeſus Chriſt, wherein, and whereby he offers himſelf to Men to become their God, and to take them for his People. And there we find this *ſummum Bonum*, this chief good The Philoſophers of old, Yea, all Men are as Merchants ſeeking it is *godly Pearl*, but they find

it not until they are by Scripture-Light led to it. And we may say of it as *Job* speaks of *Wisdom*: The *Depth* saith, *It is not in me*; and *the Sea saith, It is not with me*: *It cannot be gotten for Gold, neither shall Silver be weighed for the price thereof*, &c. (and therefore is not found in Silver or Gold); *Destruction and Death say, We have heard the fame thereof with our Ears*. Those that are in the Grave, or Hell, may have heard of it; but where there is no Good, there cannot be found this chief Good. But the Word of God tells the Living of it, shews it to them, and invites them to the possessing of it.

5. With respect to the *Worship* of God. The Light of Nature doth dictate that God ought to be worshipt; but Scripture-Revelation is requisite to guide us unto the right way of Worship. I know there is *Natural Worship* founded upon the Right of Creation, which is known by Nature's Light; but then there is other Worship that is *Instituted*, with respect to the Work of Redemption, which is made known only by the Scriptures of the Old and New *Testament*; as *Plato* once said, *The Maker of this Universe, as it is hard to find out, so as hard to find out the right way of worshipping him*. Whereupon the Apostle, in *Rom.* 1. speaks of the Gentiles, *That they became vain in their Imaginations*, inventing to themselves wayes of Worship, some whereof were ridiculous, others obscene, and all dishonourable to the Greatness and Holiness of the Supream

Supream Deity. As the late Author of the Book called *Moral Vertue and Grace*, quotes a memorable Paſſage out of *Jamblichus*; which, by his leave, I ſhall here tranſcribe in the Engliſh of it; *It is not eaſie to know what God will be pleaſed with, unleſs we be either immediately inſtructed by God our ſelves, or taught by ſome Perſon whom God hath converſed with, or arrived to it by ſome Divine Means or other.* And therefore the Worſhip the Heathens performed to their gods, how ridiculous ſoever, they pretended to receive it, either *Afflatu Numinis*, by ſome kind of Inſpiration, or from their Oracles, or ſome other way of Revelation. And we know what the *Mahometan Religion* pretends to in this caſe. But becauſe they were ſtrangers to the *Authentick* Revelation of the true God in the Word of Truth, therefore they ſo *groſly* erred in the Way and Rule of their Worſhip.

6. Or, if we ſpeak of *tranquillity* of Mind, under all the Calamities that attend Man's Life. This the *Philoſophers* of old induſtriouſly ſought after as a chief part of Man's Happineſs, and propoſed ſeveral wayes to attain it. Some, by looking upon all things as coming by an inevitable *Fate*, and an invincible connection of ſecond Cauſes. Others of them relieved themſelves by looking upon theſe Evils as ſuch as are common to Men; and they muſt be content to bear the common lot of all Man-kind. *Nihil humanum a me alienum puto*, as one ſpeaks. And others, That they were ſent to be the Tryals of Vertue,

and

and in patient bearing them, men discovered true greatness of Mind, &c. But, alas, the *Bed* they made was too short for the Soul to repose it self upon. But the *Scriptures* shew the true way of it. 1. By shewing all these evils, as dispenced by the *Sovereign* Hand of the onely Wise God. 2. That they are the *Discipline* of God for the good of his Family. 3. This also sets before us the great Example of Christ in patient suffering. 4. As also an *everlasting Rest* in the World to come, assured by the Promises of God, and entred into by Christ as a *fore-runner*, having first purchased it by his Blood; the true hope whereof, is the great relief the Saints have under all their present troubles; and many such like. Which being truly apprehended, will bring in that true γαλήνη, or tranquillity of Mind which all *Philosophy* cannot reach. A Principle of Faith being able to do more for us in this kind than any principle of Reason. Those few words of the Apostle, recorded 2 *Cor.* 4. 17, 18. *Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen,* &c. is more than can be found in all the Volums of Natural or Moral Philosophy, to quiet and comfort the Soul of Man under all the Calamities of Life.

7. As to Conformity to God. The Light of Nature taught *Plato*, and some of the wiser *Heathens* to say, That Man's Happiness did consist in his

his likeneſs to God; but the way of growing up into this Likeneſs they did not underſtand. For to this is requiſite the *mortification* of fleſhly Luſts, which the Precepts of their ſtricteſt *Philoſophers* could not effect. Some things they might do to the ſubduing of the Paſſions to the Dominion of Reaſon, and thereby introduce ſome moral tranquillity into the Soul of Man. But the *radical* Corruptions of Man's Nature, which eſpecially are Self-exaltation and Self-ſufficiency they rather did cheriſh than extirpate. The *Stoicks* ſeem to proceed fartheſt towards this ſubduing of Nature, upon the Fundamental *Principle* of their Philoſophy, That Man's Happineſs lay in things that were in his own Power, as in maintaining a conſtant *ſerenity* and *evenneſs* of Soul in all the *Occurrences* of Life, and not in the things of *Fortune*, which were out of his Power; but it reached rather to thoſe Paſſions that they perceived did diſquiet Nature, than to thoſe other evils that are pleaſing to it. *Vid. Epict. Enchirid.*

But to this Conformity is alſo requiſite the introducing of a New and *Divine Nature*; Now it is not any natural Knowledg of God can effect this. The Apoſtle tells us, 2 *Pet.* 1. 4. That Believers are *made Partakers of the Divine Nature*; but it is through *the knowledg of Chriſt calling them to Glory and Vertue, and through the great and precious promiſes given us in him.* Hereupon alſo we read, *That Chriſt is made to us ſanctification*, &c.

1 *Cor.*

1 Cor. 1. 30. *And whoever is in Christ is a New Creature*, 2 Cor. 5. 17. Which is all one as to partake of the *Divine Nature*. So that this conformity to God results from partaking his Nature; this we cannot have without *communion* with him; this Communion we cannot have but in Christ; and Christ is not made known but by Scripture-Revelation. So that Nature cannot make a Christian; as *Tertullian* speaks, *Apol. cap.* 18. *Fiunt, non nascuntur Christiani*; Christians are made so, not born so. And therefore that so noted Saying of the same Author, in the foregoing Chapter, that seems to contradict this; *O Testimonium Animæ naturaliter Christianæ!* is to be rightly understood in the sense he speaks it. For speaking against the vanity of the Heathen, in making many *gods* to themselves, he appeals to a practice that even Nature did lead them to, which was to lift up their eyes to Heaven, and to say, *Deus dedit*, God gave me this or that; and *Deus videt*, God seeth. Whereby the Soul did, as it were, naturally own but one God, as the Christians do. Whereupon he breaks out into that noted Speech, *O the testimony of the Soul naturally Christian!* But to make us Christians, in the partaking the Nature of Christ, and conformity to God; this is above the reach of Nature. Though the Heavens *declare God's Glory, day and night utter speech*; and the Sun comes forth *as a Bridegroom out of his Chamber* every morning, *&c. and nothing is hid from the heat of it*; yet it is the *Law*

of

of God that *converts the Soul, enlightens the Eyes*, &c. and ſo brings Man into conformity to God, *Pſal.* 19.

8. Or if we ſpeak of the Immortality of the Soul, the Reſurrection of the Body, the Judging of the World, the future Rewards of Men in the World to come, theſe are all made evident to us by *Scripture-Light*, which were either not at all, or but darkly known by any *Light* of Nature. How dubiouſly, and ſometimes ridiculouſly did the *ſageſt* of the Heathen write of theſe things. As to the Souls Immortality, their great Orator *Cicero* doubted of it. As for the *Reſurrection* of the Dead, their great Naturaliſt *Pliny* explodes it. As to Rewards and Puniſhments in a future State, their Poets had ridiculous Fictions about them. Therefore *Life and Immortality are ſaid to be brought to Light by the Goſpel*, ſpeaking more diſtinctly of the future State, and World to come, than what is found either in the Dictates of Nature, or the Writings of the Old-Teſtament. *Plin. lib. 7. cap.* 55.

Laſtly; Yea, as to the very Nature of God, his Holineſs, Unity, Simplicity, Actuality of Being, Omniſcience, Immenſity, and other Attributes; theſe are more clearly revealed in the Word of God, than in any Evidence of Nature. Which though in this it is not wholly dark, as in ſome other Truths before mentioned, yet even here it is not ſo diſtinct and clear as the Scripture

is; which as it is a *System* of Natural Truth, beyond any other Writing in the World; so it contains those *Supernatural Truths* that could not else be known to the Sons of Men.

And this is all I shall speak to this Head; which though it doth not so immediately result from my present Subject, yet I thought needful to interpose; only in my leaving it shall add this Inference.

Inference.

Scholars may read a more distinct account of the deficiency of this Natural Theology, *and its inferiority to Gospel-Revelation, in* Dr. Owen's *Polite Discourse on this Subject at large; in his Book called* Θεολογούμενα, &c. *lib.* 1.

We may hence evince the *absurdity* of casting off Scripture-Light, and betaking our selves to the Light of Nature. Is not the Light of the Sun above that of the Moon? the one Ruleth the Day, and the other the Night. Those that have no Scripture-Light, live under the Dominion of Nature's *Moon-light*, and are but in the Night, feeling after God, as Men in the dark. *Acts* 7. 27. It is Scripture-Light, through the Spirit, that makes the Day.

It argues also our great *Ingratitude*, that this great Mercy of God in the Scriptures should be no more valued by us. Do we pitty the poor blind *Heathen*? and shall we cast away that Light without which we shall be as blind as they? Hath God

God dealt with us in such Mercy as with *Israel* of old, to give us his *Statutes and Judgements*, when he hath not so dealt with every Nation, and shall not we be thankful above other People? Hath God magnified his Word above all his Name; and shall we put it below the other parts of his Name? *Psal.* 138. 2. or hath God magnified his Name *upon his Word*, as a learned *Rabbin* reads the *Text*; and shall we despise it, and not magnifie that Name of God which is there so eminently written?

The great Masters of Wisdom among the Gentiles, as *Pythagoras*, *Plato*, *Socrates*, *Trismegistus*, &c. got more knowledg of Divine Things from some Fragments of those Truths that were made known by Divine Revelation to the People of *Israel*, than from all their Studies of Nature. And much of the *Gentile Theology*, both as to the Deities they worshipped; and the manner of their Worship was, though corruptly, derived thence, as hath been made evident by a Learned Author of late, that hath travelled in those Studies. Now we that have with us the whole Body of Scripture, and Revelations of Supernatural Truths therein, are highly concerned to give thanks to the *Almighty* for so great a benefit. Mr. *Theoph. Gale.*

After the *Psalmist* had spoken of the common Benefits of Nature, for which God is to be praised of all men, *Psal.* 147. *Who covereth the Heavens*

Heavens with Clouds, prepareth Rain for the Earth, maketh Grass to grow upon the Mountains; giveth the Beast his Food, &c. *verſ.* 8, 9. He then ſpeaks of his ſpecial Goodneſs to *Jacob*; And wherein? He ſheweth his Word unto *Jacob*, verſ. 19. &c. And then concludes the Pſalm, *Praiſe ye the Lord. Jacob*, that is the Church of *Iſrael*, had the ſpecial favour of God's Word, and therefore above all People and Nations were obliged to praiſe him.

CHAP.

CHAP. VII.

God's Being Demonſtrated from the Creation of man. Several peculiar things ſpoken of about his Creation. How the Workmanſhip and Operations of of the body declares Gods Being. The ſoul conſidered in its Capacity, innate principles, immortality, operations; whence we have a further evidence of God's Being.

I Shall now proceed to ſpeak to a further evidence of God's Being from one ſpecial part of his Creation, which is the Creation of man. And therefore ſhall ſpeak to it by it ſelf. And we may obſerve ſome peculiar things related about it above what is ſaid of the other works of God.

1. When God in the courſe of his works came to give Man his *Being*, He ſaid *Come let us make Man*. Of his other Works he only ſaid *let them be*, as, *Let there be Light*, and *Let there be a Firmament* &c. But as if himſelf was more Concerned, and that in the *Trinity* of his Being, about making Man then any other of his works, he ſaith *let us make Man*.

2. Other creatures he ſpeaks to the Earth and Waters to bring them forth, whether *Vegetables*; as Herbs, Graſs, Fruits, Trees, *&c.* Or *Animals* in the ſeveral *Regions* of Ayr, Earth, or Water where they do Inhabit, But God ſets to his own hand in the making of Man, He himſelf forms him *of the duſt of the ground*, and then himſelf *breathed into him the breath of life*, Gen. 2. 7.

3. God ſaith alſo of Man, *Let us make Man, after our own Image, and our own likeneſs.* Gen. 1. 26. Which he ſaid not of his other works, either the Light or Firmament, or Sun, Moon, or Stars, which are all Glorious Creatures; Yet he ſaid of none of theſe, *Let us make them after our own likeneſs.* It may be obſerved alſo that the Word *Created* is three times repeated, and that in one Verſe, with reſpect to Man's Creation. *So God Created Man in his own Image, in the Image of God Created he him, Male and Female Created he them.* Gen. 1. 27. Which ſome concieve refers to the plural term uſed about the making of Man. *Let us make Man.* God Created him, that is God the *Father*; God Created him, that is God the *Son*; God Created him that is God the *Holy Ghoſt.* And which is remarkable, when God is called in Scripture the Maker or Creator of Man it is ſtill expreſſed Plurally, as 35 *Job* 10. and 149 *Pſal.* 2. 12 *Eccles.* 1. 54 *Iſa.* 5. Where God is ſtiled the *Creatours*, and *Makers* of Man

Man in the *Hebrew* Text. Yet the Creation of him was but one; and the God that Created him one alſo.

4. Man had this *Preeminence* alſo that he was Created laſt. God proceeding from the more imperfect to the more perfect Works. Making Man laſt, ſhews he is the moſt perfect part of his Creation. And God ſhewed this reſpect to him alſo herein, that he would not make him, till he had Built and richly furniſht the World, to be a fit habitation for him. And it is Evident that God had Man in his eye when he was erecting, framing, and furniſhing of it, for it is exactly fitted to the nature, neceſſity, and delight of Man: as he had Chriſt in his eye when he made Man. And indeed when God had finiſht the reſt of his Creation, he did Epitomize it all in Man; for in his conſtitution, we have Mortal, and Immortal, Viſible and Inviſible, Corporeal and Incorporeal, Material and Immaterial, the Superior and Inferior World joyn'd together to the making of one perſon. So that man is *utriuſque mundi nexus*, as *Scaliger* ſpeaks. And there is not ſuch a creature as Man upon this account in the whole Creation. Whereupon *David* that knew well his curious frame, ſpeaks largely of the workmanſhip of God herein, *Pſal.* 139. *v.* 13. 14, 15. 16. *verſes. Thou haſt poſſeſſed my Reins, thou haſt covered me in my Mothers Womb. I will praiſe thee for I am fearfully and wonderfully*

derfully made, Marvelous are thy Works, and that my Soul knoweth right well. My Subſtance was not hid from thee when I was made in ſecret, and curiouſly wrought in the loweſt parts of the Earth. So that God having impreſt ſo much of his own *Likeneſs*, and beſtowed ſuch peculiar *Workmanſhip* upon Man, he hath laid a foundation for ſtrong *Arguments* to evince his Being to us therefrom.

If we look upon his body; How curiouſly and rationally are the ſeveral Organs, Veſſels, and Members thereof fitted to their ſeveral *Functions* in nature, and each of them contributing in their ſeveral offices to one general End, which is the life of Man. How do the *Veins* and *Arteries* meet about the heart; Nature ſending ſuccour from all parts to it, as being the chief Seat of life. And again the heart doth by them convey *Blood* and Spirits to the whole Body, it being the chief Fountain of life. And to give but one inſtance more in that which ſeems to be the moſt contemptible part of the Body, which is the humours of it. In theſe we may take notice of a Divine Wiſdom. Choler that is hot, and of a fiery quality is uſeful to quicken the body, and to ſtirr up Nature to its proper Functions, and by its heat to prevent the coagulation and corruption of the blood. And the *Melancholick* humour being thick and groſs is uſeful to retain the natural and Vital Spirits that they may not be too *Volatile* and evaporate.

And

And the *Phlegmatick* humour, which is more watery, cool, and moiſt, is of uſe to cool and attenuate the blood, and ſo make it fitter for Motion. Now if the Wiſdom of the Creator appears in theſe meaneſt things, which are as it were the Excrements of Nature, how much more in the noble parts of the Body: But I muſt not, nay I cannot ſpeak of theſe things as an *Anatomiſt* or *Phyſician*. But we may behold this frame, and admiring ſay, *Oh how exquiſitly are the Eyes turned, the Ears, and Noſtrils bored, the Fingers branched, the Joynts coupled, the Nerves extended, the Veins diffuſed, the Bones firmed and faſtned.* I remember what I have long ſince read, in the *Poet*, concerning the ſeveral Parts of Man's body.

Oſſibus ex denis, bis Centenisque Novenis
Conſtat Homo, decies bis dentibus et duo denis,
Ex trecenteniſ, decies ſex, quinqueq; venis, &c.

And ſo he proceeds. And in the leaſt part of man ſomething may bee ſeen of God. In ſo much that *Galen* though before a meer *Naturaliſt*, and ſo an *Atheiſt*, upon the obſerving the curious Structure of Man's Body, could not forbear the giving an Hymn of Praiſe to the wiſe Creator and framer of it. And it is ſo every way perfect that if a Man had an *hundred* years given him, as it is ſaid of one, to find out ſome defect in it he would not be able to do it. As among the Heathens they

had a God calld *Momus* who made it his work to Carp at the works of the other Gods. But let a Man ſtudy to find out ſomething to Carp at in this *exquiſite* frame, he ſhall be able rationally to find nothing. Many indeed will pretend there are *Errata's* in the Works of Providence which they could correct, but it is becauſe they underſtand them not. But what *Errata's* can they find in the Works of Creation, and particularly this of the body of Man? This is one of the τὰ πάντα that my Text mentions, of the things that God made wherein we may behold his *Eternal power and Godhead.* And if a Man would play the part of *Zoilus*, to reprehend this *Poem*, as he did *Homers*, he would but ſhew himſelf Ignorant and Impious at once. So that Man need not go far to fetch an *Argument* for the *Being* of God, he carries an *Evident* one continually about him in his own body; Eſpecially if man did but know himſelf in this his meaner part. Did he but know the curious frame of the eye, and the ſeveral *Tunicles* and *Humours* belonging to it, whereby it is fitted for ſeeing: And did he then but know how the eye doth ſee; How the raies that come from one point in the Object do meet in one point in the bottom of the Eye. Did he alſo know the various *Workmanſhip* of the Ear, and underſtand how an Articulate voice ſhould paſs through the fluid *medium* of the Air, and enter the Ear *Articulated* as it comes from the mouth of the ſpeaker.

To

To give but one Inſtance more, in that work of Nature which is proper to Man, and that is, Speech. It is wonderful to conſider how a little *breath* ſhould be modulated into ſo many diſtinct ſyllabical ſounds, by the nimble touches of the Tongue in the ſeveral parts of the Mouth, and by other inſtruments of Speech. But theſe common works of Nature, we wonder not at; partly becauſe they are common, and partly becauſe ſo little underſtood: yet if duly conſidered, they carry in them a clear evidence of the Being of God.

But to paſs to the more ſublime part of Man, which is his Soul, which doth ſo much the more clearly demonſtrate God's Being to us, by how much he hath ſtampt more of his own likeneſs upon it. And,

1. We may argue from the Capacity of the Soul, which manifeſtly extends beyond the things of this World: And is capable of enjoying a greater good then any of this Creation, in regard that no finite good doth ſatisfie it. Now if it be capable of a greater good, ſurely there is ſuch a good, for there is no *Capacity* in Nature in vain: As there is no *Vacuity* in Nature; every place is fil'd with ſomething. So if there was any natural Capacity in the creatures, and no object to Anſwer to it, there would be a kind of vacuity in the Creation: Thoſe infinite and bound-

Quælibet potentia appetit objectum ſibi Conveniens. Aquin. 3. p. q. 78. Art. 1. *Appetitus & appetitum ſunt ut locum & locatum.* Fotherb. Atheom. p. 196.

leſs deſires of the Soul, ſhew that there is an infinite object to ſatisfie them. And therefore of all the faculties of the Soul, that which the Philoſophers call ἐπιθυμητικὸν, or the *Appetite* of the Soul, doth beſt repreſent infinity, becauſe it is infinite in its Inclinations, though not in its Nature. And as it beſt doth repreſent Infinity, ſo it doth demonſtrate alſo that ſomewhere it is to be found. Now it is *Evident* it is not found in the *Creature*, and therefore it is in God.

And as it had been (to ſpeak with reverence) ſome deficiency in Gods Creation, not to have made a Creature capable of knowing and enjoying the Creator: So there being a Creature in the Univerſe of ſuch a Capacity, it ſhews that there is ſuch an Object for which this Capacity is given.

2. It is evident that the Soul hath within it divine inclinations, or, an *Idea* of Divinity, as one ſpeaks, and aſpiring to higher things then thoſe that are Earthly and ſenſual, even towards Divinity, and therefore there is a Divinity, As the Philoſopher ſaid, *Hoc habet anima argumentum divinitatis quod eam divina delectent.* The Soul hath this Argument in its ſelf, that it is of a Divine Nature, becauſe Divine things are delightful to it: So it ſhews there are Divine Beings, (or rather a *Divine Being*) becauſe the Soul hath inclinations towards a Divinity: And as *Ariſtotle* once ſaid, as I have ſomewhere read of him, *Though it be but little we know of Superiour Beings,*

Beings, yet that little doth more delight us, then all that we know of things here below. I know that men given up to a *ſenſual* life, little concern themſelves about higher things then of this *lower* World; But we are not to take the *meaſure* of the Soul from ſuch that ſo debaſe it, but rather from them in whom it hath had its beſt improvements. And though it is a true ſaying, *Semen naturæ non aſſurgit in fructum gratiæ*; The Seed of Nature cannot riſe up into the Fruit of Grace; yet in ſome it hath riſen up to a greater *heigth* then in others, in whom we may take the beſt *meaſures* of it: As Chriſt our Saviour ſaid to the man mentioned in the Goſpel, *Thou art not far from the Kingdom of God:* Of thoſe that are out of the Kingdom of God, yet ſome come nearer to it then others, that have made better improvements of natural helps, and in whom we may take the beſt meaſure of the principles of Nature.

3. Whence is it that the Soul brings an Impreſſion of a Deity upon it into the World? Even thoſe people that have not had the benefit of any *Inſtitution* in Knowledge, yet have all acknowledg'd a Deity, which ſhews they had this from Nature, and not from Education? So that in this ſence, that ſaying of *Theodoret* is true, *Divinity is firſt taught men by Nature, and then it is rectified and confirmed to men by Scripture.* And this Man's Nature hath

Theodoret lib. de Angelis, Tom. 2. p. 498.

hath peculiar to it, that this Impreſſion is not found in any Creature of this lower World, but here alone; becauſe Man was made for an higher end then the Brutes. And if there was no God, this *Impreſſion* would be in vain, which yet of all others is moſt *generally* ingraven; Yea, Man would be herein more miſerable then the Brutes, to have the fear of a Deity upon his Soul, when there is no ſuch object of his fear.

Si enim anima divina, aut à Deo data eſt, ſine dubio datorem ſuum novit. Tertul. Teſtimon. animæ. p. 88.

The greateſt *Travellers* have not been able to out-travel this notion of a Deity in the remoteſt Countries whither they have come: As is evident in that account given by the greateſt Travellers, as *Drake*, *Candiſh*, *Hacklurit*, &c. One of them tells us that the firſt thing he found amongſt the Salvage people in *Nova Albion*, when he arrived there, was that he found them buſied about Offring a Sacrifice; and when he had beſtowed ſome gifts of his liberality upon them, they would have Sacrific'd to him and his Company as Gods. And to this I may add what I find in Scripture, *Paſs over the Iſles of* Chittim *and ſee, and ſend to* Kedar *and conſider, hath a Nation changed their Gods that were no Gods?* Jer. 2. 10. And the Prophet *Micah* to the ſame purpoſe, chap. 4. v. 5. *All people will walk every one in the Name of his God.* All people, not only the more civil, which ſome think, are meant by the *Iſles of Chittim*, but the more barba-

rous

rous and undiſciplin'd, as the *Kedarens*: They will none of them change their Gods, but will walk in their Name. So that though the Heathen did differ about the Number, Order, Nature, and Power of their Gods, yet all had ſome Deity they worſhipt; And the wiſer of them did acknowledge one ſupreme Deity; the Maker of the World, and the other, but *Deos populares*, popular Gods.

Multi de diis prava ſentiunt, id enim vicioſo more effici ſolet, omnes tamen eſſe vim & naturam divinam arbitrantur. Cic. l. 1. Tuſc.

And this acknowledgment of a Deity is not ſprung up in Later Times, but hath been from the beginning; neither is it confined only to ſome one Nation, but is in every Nation: So that what we can plead ſo Ancient *preſcription* for, and the ſuffrage of all mankind, is certainly a great Truth, and a Truth that is ſown in Nature it ſelf. Now what an undeniable Evidence is this of the Being of God, when it is ſo *legibly* written in every Man's Heart.

Not that the Notice hereof is ſo clear and operative, as it was in Man's ſtate of Innocency; yet ſomething ſtill remains of the *old* Inſcription, which is renewed and quickned by the Spirit, through the Written Word, where it doth inhabit. As an *Ancient* writing in *Marble* that ſtill remains, though much cover'd and obſcur'd with duſt; yet as the duſt is rubbed off, ſo the Writing appears Legible again: It's true ſome Men ſeem to have no *Conſcience* and

and ſence of a *Deity*; yet this is no Argument but that Conſcience is Univerſal to Men: Even as the Sottiſhneſs or Diſtraction of ſome Mens Reaſon, is no Argument againſt Reaſons being an *Univerſal* Principle in Men.

4. We may argue from the Souls *Immortality*: To what purpoſe ſhould it Survive the Body, if there be no God? For if it ſurvive, as I ſhall afterwards ſhew, it muſt *Survive* to ſome end; and this end cannot be with reſpect to any Creature, and therefore it muſt be with reſpect to God. It doth not Survive with reſpect to the enjoyment of the ſenſual things of this World, for in its *ſeparate ſtate* it hath no need of them; neither with reſpect to any Homage and Service to be performed to the Angels, for it owes no ſuch thing to them; and therefore it muſt be with reſpect to ſome other end: And he that denyes the *Being* of God, cannot imagine to what end the Soul ſhould continue for ever.

But becauſe there is a God, who is an *Eternal* Being, therefore are there Creatures made by him that are of an Eternal duration, that in them he might have glory for ever.

Now that the Soul is Immortal, appears, Becauſe in the Creation of the World there is diſtinction made in the Creatures; Thoſe that were to have Corruptible Natures, were formed out of Corruptible Matter; but thoſe that were to abide for ever, were by Immediate Creation, as Angels, as alſo the Souls of Men;

Men; of which it is ſaid, *God breathed into Man the breath of Life, and he became a living Soul.* Which the Prophet *Malachy* refers to, in chap. 2. 15. *And did he not make One, yet had he the Reſidue of the Spirit:* which ſhews the Divine Original of the Soul, proceeding immediately from the Divine Spirit.

Was the Soul of Man Mortal and Corruptible, God could and would have educed it out of thoſe Senſitive Spirits that were Concreated with the *Chaos*, as he did the Souls of Beaſts, Fiſhes, and the Fowls of the Air; but becauſe he did immediately breathe it into Man, it ſhews that it is of a different Nature from them, and doth not, as they do, return to Corruption.

But to Demonſtrate this from Reaſon, as well as from Scripture, which it may be ſuppoſed an Atheiſt will deny.

1. It is Irrational to conceive, that there ſhould never be a reſpect given to *Virtue* more than Vice; to Righteouſneſs than Unrighteouſneſs: Seeing it is written in every Mans Nature, that the one is better then the other. Now in this Life we ſee it not; *there is one event to the Righteous and the Wicked.* And even in the Deaths of Men it is not viſible neither, *For how dieth the wiſe Man? as the Fool,* as *Solomon* ſpeaks; And therefore it muſt be after Death; was the Soul Mortal, wickedneſs would eſcape the hands of Juſtice, and Holineſs would never meet with the rewards of

of Grace: Seeing God made the World, he alſo neceſſarily muſt Govern it, if he Govern it, it is in *Wiſdom* and Righteouſneſs. If ſo, there muſt be different rewards to the *Evil*, and the *Good*: And therefore the Souls of Men *neceſſarily* muſt ſurvive to receive thoſe rewards.

2. God hath made but two ſorts of *Intelligent* Creatures in the Univerſe, Angels and Men: And theſe are more immediately made for the Glory of their Creator, who as he is the *King Eternal*, and *Immortal*, ſo the Glory that is ſuitable to him, muſt be Eternal and Immortal; which he cannot have but from Immortal Creatures that live for ever; whether it be the Glory of Mercy or of Juſtice. And as he hath the Glory of both in the Angels, ſome always beholding the Face of God, and the others that fell, caſt down to Hell, and delivered into chains of Darkneſs, 2 *Pet.* 2.4. So will he have the ſame of Men, the one, in thoſe that are ſaved; and in them that periſh, the other: And this could not be, did not the Souls of Men abide for ever.

3. Whence is it that the Souls of Men have reſpect to a future ſtate, which no other Creatures have: Some have reſpect to it with fear, and terrour; ſome with hope, and joyfulneſs.

And however ſome Men that are wholly *immerſt* in a Life of Senſuality, concern themſelves little about it, yet when they come to leave

leave this World, they cannot but have ſome thoughts concerning it; and then, though it may be too late, will be making ſome proviſion for it.

And if we look to the Heathen Nations, that had only the Light of Nature to ſee by, we ſhall find they had all ſome rude Notions of a future State: Hence were their Notions of *Olympus*, *Elyſium*, or a ſtate of Happineſs; of their *Pluto*, *Proſerpina*, *Rhadamanthus*, *Cerberus*, *Styx*, and their *Diræ*, or *Canes Stygiæ*; which ſhew'd the Notions they had in their Souls of a State of Miſery after Death. And the Poets fictions of *Tantalus*, *Siſiphus*, *Ixion*, and others, that were ſuffering Torments of ſeveral kinds in Hell; which ſhews they had ſome apprehenſions of the Souls ſurvival after it leaves the Body. And as *Tertullian* argues againſt the Heathen, If there was no ſurvival of the Soul, what need Men to fear Death; *You may ſay becauſe it cuts Men off from the Commodities and Comforts of Life: But it delivers Men from all the Sorrows and Troubles of Life, which uſually exceed the other.* And therefore, for it ſelf, it ought not to be feared: And when Men fear it, it is an Argument of ſome ſtate of Miſery after it.

Imo cur in totum times mortem, ſi nihil eſt tibi timendum poſt mortem, nec experiendum poſt mortem? &c. Tertul. Teſt. animæ, p. 88.

Object.

Object. *But these were but some confused Notions, and uncertain Conjectures, and so prove nothing?*

Answ. Since the Fall of Man all those innate Notions of Knowledge, and Principles of Righteousness, that were Concreated with the Soul are disordered, and darkned; and amongst the rest, that Knowledge the Soul had of it self, and its own Immortality. But those that yet remain, though Confused and Imperfect, do shew the prints and foot-steps of what it once more perfectly was possessed of. As the Ruins of some Ancient stately Edifice, do darkly shew that there hath been formerly such a stately structure in Being.

When meer Nature did lead the Heathen to such (though very rude) Conceptions of the future State of the Soul, it hath a strong Argument in it for such a State. And those Natural Principles and Characters in the Soul, that the Gospel doth Confirm and clear up to us, to be sure were Originally placed there by God himself: As its of the Immortality is one, which we find the Gospel doth give abundant Light and Testimony to. And so it may be an Argument to us that have the Gospel, though not to the Heathen that had it not.

Object. *But these apprehensions that the Heathen had of the future State of the Soul, were at first devised for Political ends, to keep people the better under Government.*

Answ.

Anſw. 1. Thoſe Heathen that lived under no Government, had ſuch apprehenſions. And 2. Such Political devices would have had but little *Influence* to ſuch an end, was there not a Natural (though but a confuſed) Notion of ſuch a ſtate radically in the Hearts of Men: For no Man came from the dead ſo as to tell the World of the ſtate of ſeparate Souls, and therefore for Men to have generally ſome reſpect to a future ſtate, it ſhews there is a Natural and *Connate* notice thereof in the Souls of Men.

Neither is it an Argument to be ſlighted, whereby ſome have proved the Souls Immortality from Mens Natural deſire to *Immortalize* their Name; which ſhews the Soul doth look beyond its preſent ſtate, which the Soul of a Brute doth not: As appears by *Abſolon's* Pillar, ſet up by him to preſerve his Name. And that Fellow that is ſaid to burn *Diana's* Temple, that he might perpetuate his Name. And how did the Poets pleaſe themſelves, that by their *Poems* they ſhould have their Names preſerved after their death. *Multaque pars mei vitabit Libitinam*, ſaid *Horace*; A great part of me ſhall eſcape death, he means his Name ſhall not die. As he ſaith in the concluſion of his *Odes*, as I remember, *Exegi monumentum ære perennius*, &c. He had raiſed, he ſaith, a *Monument*, to his Name, more laſting than Braſs, whereby he ſhould live in the World after death. And ſo *Ovid*, with reſpect to one

of his chief Poems adds this Concluſion.

Jamque opus exegi quod nec Jovis *ira nec ignes,*
Nec ferrum, nec poſſit edax abolere vetuſtas.

Not time, *Joves* wrath, not Sword, or fire,
Can ever make this work expire.

We ſee by this, the Natural deſire of the Soul to Immortality. And becauſe theſe Heathen were without the Light of the Word to direct them to the true Immortality of Heaven, therefore they ſought it, by providing an Immortality to their Names here on Earth. And *Tertullian* much Inſiſts upon this Argument, *lib. de Teſt. animæ*, and Argues thus, *Unde anima hodie affectaret aliquid quod velit poſt mortem, & tantopere præpararet quo ſit uſura poſt obitum ſi nihil de poſtero ſciret*, &c. *Why ſhould the Soul be ſo ſolicitous to prepare for the enjoyment of ſomething after death, if it did not ſurvive the grave.* And he inſtanceth in the *Curtii* and *Reguli*, who contemned their lives that they might have a Name after death.

5. The Soul of Man is capable of framing a Conception of God, and that is an Argument that *God* is: To what purpoſe ſhould ſuch a *Capacity* be in the Soul, if there was no ſuch Object? To what purpoſe was the faculty of *ſeeing*, if there was no viſible Objects in Nature? Had the Soul no higher

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end then to animate an Earthly Body, and to guide Men about the affairs of this lower World, it needed not to have a Capacity beyond them.

And though we know little of the *Divine Being*, and our higheſt Conceptions, are but ſome low *Adumbrations* of it, yet the Soul is not altogether deſtitute of them, though in a faln ſtate, And that may ſhew that theſe Conceptions were far higher in it before its fall.

I ſhall illuſtrate this Argument by Inſtances in ſeveral of the *Divine* Attributes, that are Eſſential to the Being of God: Of all which the Mind is Capable of framing a Conception, though not to comprehend them.

1. Is God's eternity; it is eſſential to his Being to be eternal: And the Mind is capable of running back in its thoughts beyond the Beginning of time, which is eternity, *a parte ante*, and forward beyond the end of time, yea to an endleſs duration; which is eternity *a parte poſt*. It is able to lanch it ſelf out into that wide Ocean.

For whence is it that we have in Divinity a definition given us of eternity;
Interminabilis, perfecta, & tota Boetius.
ſimul vitæ poſſeſſio; *An endleſs, entire, and perfect poſſeſſion of life all at once*; but that the Mind can frame ſome conception about it?

2. Is Immenſity, or Omnipreſence. The Mind can inlarge it ſelf to the utmoſt *Sphære* of the World's Circumference; yea it can imagine a Sphære beyond that Sphære, and a ſpace comprehended in no Sphære; as ſome of the Philoſophers had Notions of an *Infinite ſpace* before the World's Creation. It can alſo conceive of a Being whoſe preſence may be extenſive to this vaſt ſpace; and may extend beyond the utmoſt *Sphære* of the Univerſe, whom the Heaven of Heavens cannot contain; yea it can conceive of God according to the Philoſophers deſcription of him. *He is a Being whoſe Centre is every where, and his Circumferance no where.* Though I muſt ſay, this conception is according to the Mind's finiteneſs, not God's Infiniteneſs.

3. Is Univerſality of perfection and Being. Though particulars and Individuals are the only object of Sence, for *Univerſalia non incurrunt in Senſum; Univerſals do not run into the Sence*; yet the Mind is able to frame an *abſtract* Notion of Univerſality: As of Light, Life, Beauty, Strength, Wiſdom, *&c.* as they are in themſelves without reſpect to any *Individual* Subject wherein they may exiſt. It can ſurveigh this whole Creation, and all the perfections of it, and then can conceive of a *Being* that may have all theſe perfections eminently in it ſelf.

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The *Philoſophers* of old in their ſearch of Nature did raiſe up their Minds from *Individuals* to apprehend a *Species* containing all the Individuals; and then by a more *abſtract* thought, to apprehend a *Genus* that contained all the *Species*. And from thence they raiſed their Minds to a Conception of *Ens*, or Being it ſelf, which is *Genus Generaliſſimum*. Now God is an Univerſal Perfection, and Univerſal Being; and the Mind though in a low degree, can frame a conception of his Univerſality. As *Seneca* a Moral Heathen, ſaid of God, *Totum eſt quod vides, & totum eſt quod non vides*; *He is all that thou ſeeſt, and all which thou doſt not ſee*; ſuch an Univerſal Notion did his Mind frame of God.

4. Is Simplicity. Though our eyes never ſaw ſuch a thing in any Creature, neither can we find it abſolutely in any Creature either in Heaven or Earth, yet the Mind can frame a Conception of it; which is one of the glorious *Attributes* of God, that he is without any Compoſition, or any diverſity in his Being, in the moſt abſtract and refined Notion of it. As the School-Men have given us a deſcription of this attribute, which ſhews the Mind can conceive ſomething of it. 1. That God is without Parts, either *Similar*, or *Integral*, as the Body of Man hath. 2. That he is without *matter and form*, as we ſee in the Conſtitution of Man, and other Creatures. 3. He is without general and ſpecial

Nature; as Man hath a *general* Nature, as he is a living Creature; and ſpecial, as he is a Man. 4. Without quality; as diſtinct from Eſſence; or Accidents, as diſtinct from Subſtance: as may be found in all Creatures, the very Angels not excepted. 5. Without *Act* and *Power*, as diſtinct things: That is, God cannot be poſſibly any thing that he is not, or ceaſe to be what he is. 6. Without any diſtinction of Eſſence, and Exiſtence, which ſome call Being, and Individuation: As we can diſtinguiſh betwixt the common Nature of Man, which is Humanity; and the exiſtence of this Nature in *Peter*, or *John*, or any Individual Perſon: So that there is no ſhadow of any compoſition, diſtinction, or as ſome call it, *Alterity* in his Being: But he is all perfection of Being, not only comprehenſively, but in the greateſt Purity, Unity, and Actuality: And ſo I might proceed to ſpeak of other properties of his Being, but theſe I only mention to ſhew the Capacity that is in the Mind of Man, to frame a *Phyſical*, or rather a *Metaphyſical*, conception of a Deity, and the ſeveral properties Eſſential to it; and from hence to draw a rational proof of God's Being.

6. Laſtly, We may Argue from thoſe *innate* Notions of Good and Evil, that are naturally in the Soul of Man; whereby that which is morally Good is approved, and the contrary is diſapproved: As we ſee it among

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the Indians, and other Heathens, who have not only Natural Reaſon to diſcern, but have a *moral* Judgment to approve the good, and to diſprove the evil. And amongſt many of them Injuſtice, Fraud, Violence, Oppreſſion, are ſeverely puniſht, and the contrary rewarded and commended. As the Apoſtle ſpeaks of the *Gentiles, that though they were without the Law, yet they did by Nature the things contained in the Law.* Now whence is this? why ſhould Juſtice be rather approved of then Injuſtice, Honeſty then Diſhoneſty? but that the Soul did *Originally* ſpring from ſome Fountain of goodneſs, that did derive ſome reſemblance, and imprint ſome *Characters* of his own Nature upon it. The Reliques of which the School-Men call *Syntereſis*, which are yet found in Man; And by Philoſophers are called κοιναι ἐννοιαι, and προλήψεις; Common Principles, and Anticipations; preceding all acquired Habits or Principles, by Education, Experience, or Cuſtom.

How is it poſſible to believe a diſtinction of Good and Evil, and a Conſcience about them ſhould be naturally inherent in every Man, as we find it is, unleſs ſome *Superior* Power had fixed ſuch Principles in us by our firſt conſtitution; and left an indelible *Teſtimony* in our own Souls about them: So that no Man can, if he would, in his ſober Mind think Evil to be better then Good, and in his ſerious thoughts prefer it before it:

wherein we have Nature to be our *Miſtreſs* and Teacher. And who was the Teacher of Nature? *Tertullian* will Anſwer for me, *Magiſtra natura, anima diſcipula: Quicquid aut illa edocuit, aut iſta perdidiſcit a Deo traditum eſt, Magiſtro ſcilicet ipſius Magiſtræ: Nature is the Miſtreſs, the Soul the Diſciple; what ever the one hath Taught, and the other hath Learned is derived from God, who is the Maſter of the Miſtreſs her ſelf*, Teſt. animæ adu: Gentes. And from hence it was that the *Barbarous* people mention'd, *Act.* 28. when they ſaw the Viper faſten upon St. *Paul's* hand, ſaid, *This Man is a Murderer, whom, though he hath eſcaped the Sea, yet Vengeance ſuffers not to live.* Nature it ſelf taught them that Murther was not only in it ſelf an Evil, but that Vengeance would purſue the Murtherer.

And though ſince ſin entred the Nature of Man, fleſhly luſts do precipitate Men to acts of moral unrighteouſneſs, yet it is becauſe they offer *Violence* to that Light and Law of Nature that is planted in their Hearts.

And hence it is that we find many of the *Heathen* loved Juſtice for its own ſake, without any reſpect to profit or praiſe of Men; as ſeeing a native *Pulchritude*, and goodneſs in it, conform to the inward Rule and Principle that was within themſelves: Such as *Socrates*, *Ariſtides*, *Fabritius*, *Licurgus*, *Solon*, and the like. It was once argued by an Heathen

then Philoſopher, *If there be a* God, *whence is it that we ſee* Evil *in the World*; *if there be no* God, *whence is it that* Good *is in the World*: He thought the good found therein might be an Argument for the *Being* of God; though he doubted it, for want of knowledge how Evil did firſt ariſe. But to us that know that Evil came not from God, but from ſome other cauſe, the *Argument* is ſtrong, There is a Natural Goodneſs, therefore there is a God.

CHAP.

CHAP. VIII.

God's perfect knowledge of Man, Evidenced from his making Man. The several duties Man owes to God as his Creator. Man's destruction whence it ariseth, that the Creator destroyes his own Creature.

THus I have endeavoured to demonstrate the Being of God to Man, from the Creation of Man, which methinks should be the most cogent Argument upon him, being taken from himself. *Argumentum ad hominem ab homine*. And because I would still make *Natural Theology* serve the Interest of true Religion, as the Hand-maid doth her Mistress; I shall therefore draw several practical *Inferences* that naturally arise from the Consideration of God as the Creator of Man.

Infer. I. First, He that made Man must needs know him. He that made a Watch, or Clock, knows every pin in it, and the motion of every wheel. So doth God know the Soul in all the faculties of it, knows what it can do, what it can not do; What are the apprehensions, *volitions*, and inclinations of it; What are the *regular*, and what are the *oblique* motions of it; What principles are in the Mind, how resented by the Will, how they

they are entertained in the Affections: He knows what it doth, what it would do, what it will not do. So that as it is ſaid of Chriſt, he needed not that any ſhould *teſtifie* of Man, for he knew what was in Man, *Joh.*2.25.

The Prophet *David* in the 139. *Pſalm*, ſpeaks of God's exact knowledge of him; Firſt, in General, *O God thou haſt ſearched and known me*, v. 1. And then particularly, *Thou underſtandeſt my thoughts afar off*, v. 2. *Thou compaſſeſt my path, and art acquainted with all my ways*, v. 3. *There is not a word in my mouth, but thou knoweſt it altogether*, v. 4. As if he ſhould ſay, Thou knoweſt what I think, what I ſpeak, what I do: And he giveth a twofold reaſon of this knowledge God had of him: One was, becauſe he was every where preſent with him, *v.* 7.8,9,10. And the other, becauſe he made him and formed him; *Thou haſt poſſeſſed my reins, thou haſt covered me in my Mothers womb*, v. 13. *My ſubſtance was not hid from thee, when I was made in ſecret*, v. 15. *In thy Book were all my members written*, v. 16. God laid the draught of him, and made him, and therefore muſt needs have a perfect knowledge of him.

And from this knowledge of God a Chriſtian may form, to himſelf, matter both of Caution and Conſolation.

I. *Caution*, Ought we not then take heed to our ſelves, when God hath ſuch perfect knowledge of us? Our actions are all known

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to him, y ea our words, yea our thoughts: The very frame and conſtitution of our moſt inward man is known to him: What neither Men or Angels know of us, or can know, that God knows. The *Anatomiſt* that diſſects the Body, and diſcerns all its ſecret Veins and Arteries, and the ſmalleſt *Fibræ's* of Nature doth not ſo exactly know it, as God doth know it that made it, and he knows alſo that Spirit that dwels in it, it being the work of his own hand: Doth the Spirit in Man know the things of Man? yet God knows them better then the Spirit of Man; yea, he knows the Spirit it ſelf, and that better then it knows it ſelf.

Let then Chriſtians walk continually under an awful ſence of this: And take heed of all ſin, becauſe it is all known, eſpecially that of Hypocriſie; an Hypocrite pleaſeth himſelf that he is not known to Men: But let him conſider that he is known to his own *Conſcience*, and that condemns him; And he is known better to *God* then to his own Conſcience, and therefore God will condemn much more, as knowing all things, 1 *Joh.* 3. 20. And ſuppoſe a Man ſhould be *unknown* to himſelf, as we know the Heart of Man is deceitful not only to the deceiving of others, but even of it ſelf, yet nothing in the *Heart is hid to God*; So that when the queſtion is put, *The heart is deceitful above all things, who can know it?* It is anſwered, *I the Lord ſearch the heart*, &c. *Jer.* 17.9,10. It

It ſhould ingage every Chriſtian to ſearch and know his own Heart, becauſe it is ſearched and known of God: That he that knows the Heart may find *uprightneſs*, and truth in the inward parts, which he is ſaid to Love.

II. *Conſolation*, A true Chriſtian may comfort himſelf in God's *knowledge* of him.

1. That God knows the weakneſs of our Nature, carries comfort in it to his people. As 103. *Pſalm* 14. *He knoweth our frame, he remembreth that we are duſt:* He knows he made us at firſt out of the duſt, and he remembers it ſtill, and as he makes it to himſelf an *Argument* of pity, as the Pſalmiſt ſpeaks in the 13. *verſe*, ſo we may thence alſo frame an Argument to our own comfort in the daily feeling we have of it.

2. That he alſo knows the Heart, is no ſmall comfort to the upright in Heart. And that 1. In reſpect of the *obloquies*, cenſures, and misjudgings of Men. 2. In reſpect of the failings and defects that attend our Services: God can look through them all, to that integrity that is in the Heart which is known to him: *Hezekiah* was guilty of many failings, but he had this to comfort him, that his Heart was upright with God, and that God knew this, for he prays God to *remember* it, 38. *Iſa.* 3. 3. In reſpect of *Inability* to perform what good we deſire: God doth not only know what we act, but that deſire of the Heart out of which we act, and where the Deſire is be-

beyond the Act, as it is in all true Saints, God knows that desire to accept it, though the *Act* falls short of it: *David* was under such a deep sence of God's goodness to him, that he knew not how sufficiently to express his thankfulness, but he comforts himself in this, that God knew him, 2 *Sam.* 7. *And what can* David *say more unto thee for thou knowest thy servant.*

Infer. II. If God be the Creator of Man, it followes that Man is not his own, God hath a supreme right to him as his Maker: *He hath made us, and his we are*, as those words may be read, *Psal.* 100. 3. *He hath made us, and not we our selves.* And this Original Right of God cannot be alienated, either by any extrinsick Power, or by any *Compact* made by our selves: Though Men sell themselves to work wickedness as *Ahab* did, yet they cannot sell away God's right to them as their Creator. As he that is the true *proprietor* will claim his goods where he finds them, though sold over and over by such as had no right.

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And therefore for Men to be their own, and live to themselves, hath a manifold Evil wrapt up in it.

1. It is Ingratitude; If it be *Ingratitude* not to improve, and devote the additional Comforts of our Being to God, much more not to devote our *Being* it self. *Being* it self

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is the greateſt favour we receive from him, and therefore it is the greateſt unthankfulneſs, not to give him the Praiſe of it, by living to him. If any of us ſhould raiſe a Man into ſome good condition in the World, and then ſhould not be acknowledged by him that is thus raiſed, we ſhould juſtly brand him with *Ingratitude*: Much more Ingratitude is it not to acknowledge God that hath raiſed us out of *Non-being* into Being. When *Paul* deſired a favour of *Philemon*, with reſpect to *Oneſimus*, he preſſeth it by this Argument that he could tell him, that *he owed himſelf unto him*, *Philem.* 19. It would have been great ingratitude had *Philemon* denyed his requeſt, though he did not owe himſelf to the Apoſtle in that Supreme and abſolute Right as we owe our ſelves to God. And he that made us *reaſonable* Creatures could have made us Brutes; ought we not then to be thankful to our *Creator* for making us ſuch, and no Man is truly thankful that is his own, and reſerveth himſelf from him. Man's ſervice of God may be accounted reaſonable, as making him a reaſonable Creature, and not a Brute, *Rom.* 12. 1.

λογικὴ λατρεία cultus rationalis. *Beza.*

2. It is Injuſtice; He that is his own, and lives to himſelf, detaineth from God that which is His, and that is Injuſtice.

And as the *Heathen* Poet ſpeaks, ἐν δικαιοσύνῃ, &c. all Vertue is comprehended in Juſtice,

ſtice, ſo injuſtice runs through the Nature of all ſin, and all ſin is radically comprehended in this, In Mans being his own. The unprofitable ſervant in the Parable was *Condemned* for not improving his Maſters Talent to his uſe; and the unjuſt *Steward* was caſt out of his Office for imbezeling his Maſters goods: And there was injuſtice found in them both: For Man not to improve the Talent of his Being to the uſe of his Creator is unjuſt, much more to imbezel and waſte it upon the ſervice of his Luſts. For what are all the faculties of our Souls and Bodies, but our Maſters Goods, and to be devoted to his uſe.

Ἄδικοι. Know ye not that the unrighteous ſhall not inherit the Kingdom of God? ſaith the Apoſtle, 1 *Cor.* 6. 9. He mentions afterwards ſeveral ſorts of ſinner,s but in this they all agree, they are all unrighteous.

3. It is folly; ſhould a Man live to himſelf, when he cannot make himſelf happy? Happineſs is that which all deſire; why ſhould then Man make himſelf his End, when he cannot be his own happineſs? was Man *ſelf ſufficient* he need not go out of himſelf, but be his own Principle, Rule, and End. But ſeeing he is not ſufficient to his own happineſs, it is folly for him to live to himſelf. If Man in his *fulleſt* ſtate of perfection was not his own happineſs, how much leſs can he be now in his Indigent empty ſtate? When Man changeth

changeth his *ultimate end* from himſelf to God, he now returns to the true Wiſdom, and is delivered from that folly that ſin had poſſeſt him with. For Men imagine they can make themſelves happy, elſe they would not *ultimately* live to themſelves.

Two things are requiſite to Man's happineſs in his preſent ſtate. *One* is, That he be delivered from thoſe hurtful Evils that are injurious, or deſtructive to it. And the *other* is, That he poſſeſs that *poſitive* good that is ſuitable, and every way ſatisfactory to his Nature, as he is a rational Creature; But neither of theſe can man effect for himſelf. For the former, Can he deliver himſelf from *ſin*, which is the worſt of all Evils, and that Wrath, Curſe, and Death, which he lies obnoxious to upon the account of it? We ſee he cannot deliver himſelf from *Temporal* Evils, which ſeems more in his power to do, much leſs from thoſe *Eternal* Evils which are inflicted by God's more immediate hand.

As to the latter, Can he of himſelf raiſe up his Soul to the well-head of all true felicity, and fetch thence thoſe Living Waters, that ſhall quench the thirſt of his Soul, and ſatisfie all his deſires? Can he, having extricated himſelf from thoſe chains of ſin that held him in bondage, enfranchiſe himſelf into a State and Spirit of true liberty? Can he enlighten his own mind, and quicken himſelf into the life of holineſs, when he is dead

in ſin? Alaſs, how little is it Man can do for himſelf in any thing, much leſs in theſe great things wherein his true happineſs conſiſts? Therefore is it not folly for Man to be his own, and live to himſelf?

4. Hereby Man *perverts* the End of his Being. For God made Man for himſelf: He is both the *Efficient*, and *End* of his Being. And making Man for himſelf, he fitted him with *Faculties* to ſerve his End: As every *Rational* Agent doth propoſe to himſelf an End in what he doth, and doth forme means ſuitable to that End: Now if Man lives to himſelf, he ſerves not the *End* of his Creation; And what is a thing good for, if it doth not ſerve its End?

Would it not be a *Monſtrous* thing in Nature, if the *Sun* ſhould not ſhine forth its light upon the World, which is the end God made it for? Or if the *Earth* ſhould impriſon within it ſelf its *ſeminal* vertue, and not ſend it forth in thoſe ſeveral fruits that it had a Commiſſion to do for the uſe of Man and Beaſt? But we ſee theſe inferior parts of God's Creation do ſerve their End, and is it not ſad that the ſupremer part of it, which is Man, ſhould not ſerve his? May not he look upon the whole Creation, and then bluſh at himſelf? And the very Horſe, Man rides upon, reproves the rider whiles he is ſerving of him.

This is the *Harmony* of the Creation, when every

every part of it keeps its place, and ſerves its End; It is only Man's ſin that hath diſturbed this harmony, by making Man live to himſelf, and ſo not to ſerve his End.

5. Man's Being is prophaned; As the devoting it to God doth Sanctifie it, ſo not to do it leaves it Common; Thoſe Beaſts, thoſe Fruits under the Law that were given to God were Sanctified, and the reſt were *Common*: Man doth *Sanctifie* his Being when he ceaſeth from himſelf, and offers up himſelf to God: It is the Apoſtles exhortation, 12. *Rom.* 1. *Preſent your Bodies*, that is by a *Synecdoche*, *your ſelves as a living Sacrifice*: And then it follows, *holy*. When Man makes himſelf a Sacrifice to God, then is his Being Conſecrated: As *Lactantius* tells the Heathen, that the Chriſtian Sacrifice was *bona mens*, *purum pectus*, *innocens vita*; A good Mind, pure Heart, innocent Life. *Lib.* 5. *p.* 421.

And as we are to offer our ſelves to God as a *Sacrifice*, ſo to dedicate our ſelves to him as his *Temple*; That both Soul and Body may be his habitation: And we know, under the Law, after the Temple was built, and dedicated, it was no longer a Common ſtructure. *The Temple of God is Holy*, ſaith the Apoſtle, and then addeth, *which Temple ye are*, 1 Cor. 3. 17. For ſeeing that he dwels not in Temples made

In noſtra dedicandus eſt mente, in noſtro conſecrandus eſt pectore. Cypr. de Idol. vanitat. p. 289.

made with hands, being the *Maker* of the World, and all things therein, as we read *Acts* 17. 24. he now dwels in living Temples made without hands, which are his people that ſeparate themſelves unto him.

And leaſt there ſhould be wanting a Prieſthood, with reſpect to the *Sacrifice* and Temple; The ſame that are the Sacrifice and Temple are the *Prieſthood* alſo. The *Prieſts* under the Law were perſons ſeparated from Common men, and Sanctified to God. So they that *ſeparate* themſelves from the principles and practiſe of the Carnal World, and live to the ſervice and honour of God, they are his *Prieſthood*. As the Apoſtle St. *Peter* writes to the believing Jews, 1 *Pet.* 2. 9 and ſtiles them a *Royal Prieſthood*, and ſo a *peculiar*, not Common, *People*; for they were ſuch as had been Converted to God by the Goſpel, and ſo were Sanctified to his ſervice.

And ſeeing the ſame perſon is both Prieſt and Sacrifice, that which is off'red up, muſt needs be a *Free-will offering*. For the Sanctified will offers up the whole Man to God: And ſeeing it is the whole Man, it is an *Holocauſt* alſo that is off'red up, or as ſtiled in the Law, a Whole burnt Offering.

Infer. III. But we may hence more particularly learn the ſeveral duties Man owes to God as his Maker.

1. We owe him Love; We Love them that give us gifts, how much more ſhouldſt thou

thou Love him that gave thee thy ſelf? when *Job* would reekon up what God had done for him, he inſiſts firſt upon God's giving him Being, 10. *Job* 10, 11. &c. *Thou haſt powred me out like Milk, crudled me as Cheeſe, cloathed me with Skin and Fleſh, fenced me with Bones and Sinews*, &c. *Thou haſt granted me life and favour.*

And this favour of giving thee Being, is the firſt of God's favours; and it muſt needs be favour, for no Man could merit of God to give him Being. And if the preſervation and *accomodation* of our Being in the World, ſhould ingage us to Love God; how much more our Creation that gave us Being: And as every Man doth Love himſelf, becauſe he is himſelf; much more ſhould we Love him that gave us our ſelves, and that more then our ſelves.

2. Fear; For he that gave thee *Being* can deſtroy it: And he is to be fear'd above all, for as he alone could give thee Being, ſo he alone can deſtroy it. The Body may be killed, and yet Man not deſtroyed; but to have Soul and Body *caſt into Hell*, this deſtroys Man: now this only God can do, as our Saviour ſpeaks, and therefore he is to be chiefly feared: And this he will do, if thou feareſt him not. He that made thee, will not have Mercy on thee, as it is ſaid 27. *Iſa.* 11. *Elihu* had an aw of God upon him, conſidered as his *Maker*, as appears by his ſpeech, 32. *Job* laſt,

I know not how to give flattering titles, in ſo doing my Maker would ſoon take me away. He that ſet me in a *rank* and ſtation of Being, would remove me, or rather throw me out of it again. He that made Man hath thereby Sovereign Power over him; By this *Sovereign Power*, he hath right to appoint Man a Law to govern him. And if Man tranſgreſs this Law, he violates God's *Sovereignty*; And therefore it belongs to God, either to pardon or puniſh the Tranſgreſſion. And upon the account of both, *God* is to be feared: As he hath Power to puniſh, ſo we are to fear him; and as he hath Power to pardon, ſo we ought to fear him alſo, *Pſal.* 130. 4. *There is forgiveneſs with thee that thou mayſt be feared.* And as God's Sovereign Power over Man as his Creator, gives him this Right, ſo his eſſential or Creating Power, gives him ability to deſtroy the Creature which it gave Being to. The Prophet *Jeremy* therefore bids the people not to fear the Heathen Idols, 10. *Jer.* 5. And why? *For they cannot do evil, neither is it in them to do good.* But then ſpeaking of the true God, adds *v.* 7. *Who would not fear thee, O King of Nations? for to thee doth it appertain:* He can do Good and Evil, he can ſave or deſtroy Man that made him, and therefore fear appertains to him.

3. Praiſe; As the *Pſalmiſt* calls upon the moſt inferior Beings to praiſe God as *Beaſts*, and

and all *Cattle*, and *creeping things*: how much more ſhould Man praiſe God that hath ſo noble a Being. *David* conſidering himſelf as God's Creature and Workmanſhip, breaks forth into his praiſe, 139. *Pſal. I will praiſe thee, for I am fearfully and wonderfully made.* And then he ſpeaks particularly, how God drew out the *Scheme* of him in his Book, and then how *his members were faſhioned, and curiouſly wrought*, v. 15. 16. Now ſaith *David*, *I will praiſe thee*; Even as a curious piece of Work, every one is ready to commend and praiſe: The Philoſopher could thank his God that he made him a Man, and then for the advantages he afterwards conferred upon his humane Nature. Ought we to praiſe God for our Food, that preſerves Life? much more for Life it ſelf, that is better then Food, *Matth. 6. 25.*

4. Submiſſion; Will he correct and chaſten thee, ſubmit and give him *reverence*: Do we ſo to the *Fathers* of our Fleſh, that are but inſtruments to give us our Fleſh and ſhall we not much more do it to the Father of Spirits, that is the Efficient and Creator of the Spirit? As the Apoſtle argues, 12. *Heb.* 9. Hath he made thee *out of the clay*, as *Job* expreſſeth it, *Chap.* 10. Hath he given thee Being, and may he not diſpoſe of it as he will: Hath not the Potter power over the *clay* to make it, and faſhion it as he pleaſeth? He that built an Houſe may alter it and change

it; yea and pull it down if he pleaſe.

God hath a twofold dominion over Man, *Dominium juriſdictionis, & proprietatis.* A Dominion of juriſdiction, whereby to rule over us, and a Dominion of property to diſpoſe of us: And both theſe are founded upon the higheſt and moſt Sovereign Right, which is that of Creation.

5. Dependance; Thou hadſt thy *Being* of him, and thou haſt it ſtill in him: As the Apoſtle puts both theſe together, 17. *Act.* 28. *We are his of-ſpring*, that is, we have our Being of him; and ſaith alſo, *We live, move, and Be in him:* Our preſervation is but a continued Creation. We ſubſiſt every moment in the firſt principle of our Being; As the *beams* ſubſiſt in the Sun from whence they ſpring.

ἐν αὐτῷ ἐσμεν.

Thy Life depends more upon him, then upon thy Bread: *Man liveth not by Bread alone, but by every word that commeth out of the mouth of God.* That word that firſt gave Man his life, is that upon which it ſtill principally depends: And it is that which *Job* acknowledgeth; *Thou haſt given me life, and favour, and thy viſitation preſerveth my ſpirit, Job* 10. 9, 12.

Now this *Natural* dependance upon God, ſhould teach Man a *Moral* dependance upon him: Man's ſtate is paſſively a ſtate of dependance, and therefore his life ſhould be actively a life of dependance.

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Should we not then in all our ways acknowledge him? *And truſt in him with all our Hearts, and not leane to our own underſtanding?* 3. *Pro.* 5, 6. what ever means thou uſeſt for the welfare of thy Soul or Body, yet depend not upon them, but upon him that is the *Creator* of both: Let that infinite Power, *Wiſdom*, and Goodneſs, out of which thy Being flowes, be the objects of thy dependance for thy well being.

Eſpecially ſeeing we have theſe ingaged to us (if we are believers) in an *Everlaſting Covenant*, to be exerted for our ſuccor and ſupply in every time of need: So that we may now depend upon him, and commit our ſelves to him, not only as a Wiſe, Good, and Powerful, but as a *Faithful Creator*, 1 *Pet.* 4. 19. Conſidering that the Soul and Body that were made by him, are not under his care only by the common Laws of Creation and providence, but by ſpecial Covenant.

6. Obedience to his Law, I mean his Written Law; I know this Law comprehends in it all the foregoing duties, which are in themſelves *Naturally* moral, and by vertue of God's Law are made *Poſitively* moral; but yet this Law of God being of further extent, I ſhall therefore ſpeak of it under a diſtinct head.

God, as Man's *Creator*, hath right to appoint him the Law and Rule of his Life, and Actions; and ſo as his Creatures we owe him obedi-

obedience. All Creatures are paſſively under a Natural Law, which the Creator did appoint to them; and which is obſerved by them, though many of them know it not; But Man is under a Written Law, which he is actively to obey. He being a *Reaſonable* Creature, he is capable of knowing the rule and end of his being, which the other Creatures are not: And both theſe are laid down in the Scriptures. Conſider then, 1. God is Man's Creator. 2. He Created him for an End. 3. He hath given him a Law and Rule to walk by in order to that End. And hereupon Man lies under the higheſt obligation to Obedience, it being the Law of him that made him: And Man's obedience to *God* ought to be abſolute; Though it ought not to be ſo to Men, becauſe God's dominion over us is ſuperior to that of all Men, and ſo may ſuperſede and over-rule it.

And if we think it our duty to obey Magiſtrates and Parents that have ſome inferior power over us, how much more that God who hath a Supreme Power, and that founded in the higheſt right, which is that of Creation.

And let us particularly ſhew our obedience to his Law in our worſhip of him: For as worſhip is due to God as our Creator, as the Pſalmiſt ſpeaks, 95. *Pſal. O come let us worſhip and fall down, and kneel before the Lord our Maker*; ſo he hath right alſo there-

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by to ſet us the rule of our Worſhip. As not to Worſhip him is Contempt, ſo to Worſhip otherwiſe then he hath appointed is *Idolatry*, or Superſtition; yea it is a bold uſurpation of the Creature upon the Creator. The Apoſtle calls it Will worſhip, 2. *Col.* becauſe it is founded in Man's will and not God's.

And what though the worſhip God hath inſtituted, hath an outſide meanneſs and no external ſplendor in it, to affect the ſenſe; yet we are to perform it out of meer obedience. And obedience hath a Comelineſs and Beauty in it, though it be in the leaſt matters: And in ſuch matters, wherein we can ſee no Reaſon for them, but the will of God; as in *Abraham*'s Offering up his Son, and *Naaman* his waſhing ſeven times in *Jordan*, &c. And in theſe eſpecially is Man's obedience tryed: All *moral* duties carry ſuch equity and goodneſs in the Nature of them, that right Reaſon doth *perſuade* obedience to them; but theſe that are duties only by *Inſtitution*, are to be obeyed though meerly to comply with the Creatours will. And that God might have this obedience from *Adam* as well as the former, he forbad him to Eat of *one Tree* of the Garden. And why one, and not two? why that and not another only depended upon God's Sovereign will: And ſuch Inſtitutions we have ſtill in God's written Word, to which we are to give obedience, as they bear the ſtamp of God's Authority, though we ſhould ſee

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no other Reaſon for it. This is the third Inference.

Infer. IV. Hence we may take notice in the next place, that Man's ſafeſt and happieſt *conſiſtance* is in God, he being Man's Creator, and the Fountain of his Being: As we ſee every thing in Nature hath its beſt *exiſtence* in the principle out of which it is derived, and the *Original* out of which it ſprings: As a *Branch* hath its beſt *exiſtence* in the *Tree*, *Rivers* in the *Sea*, *Fire* in its *Element*, *Earthly matter* in the *Earth*: So hath *Man* in *God*; Here is his moſt proper dwelling, and reſting place: As every thing in Nature hath its home and centre; But God himſelf is theſe to Man: And therefore hither ought his motions tend, as every thing in Nature, is tending thither where it hath its beſt abode.

Sin hath ſeparated Man from the *principle* of his Being, and cut of his *Communion* with his Creator, and now no wonder though he finds no *reſting place*, being out of his Centre; and that his Soul is *withering*, being cut off from the root of its life.

Though it is true Man's *natural* Being is ſtill upheld by the Power and providence of God; yet as to his *moral* Well-being, ſin hath made an *interciſion* betwixt God and him.

But let him not continue thus; But as the *Child* that is carried from home, cries to return back again; and taken from the Armes of its *Parents*, reacheth to come to them again;

again; ſo let Man do, let him be crying after God, to return to him as his true *home*, and the great *Parent* of his Being.

Go to him and tell him, thou art his Creature, and he thy Creator, if thou canſt not yet call him Father; pray him to have pity on thee, as thou art the work of his Hand: To receive thee, and pardon thee, and to deliver thee from that ſin which is none of God's work, yet hath marred his work in thee, and leads the Creature from his Creator, though it ſelf be none of his Creatures.

And we that live under the *Goſpel* have both direction and encouragement herein: The Goſpel tells us the way whereby we may come back to God again, which is Jeſus Chriſt; When as thoſe that live without it, feel after him only as Men in the dark (as the Apoſtle ſpeaks of the Gentiles, 17. *Act.*) wanting a guide to lead them to him.

It alſo doth give great *Encouragement* to Men, by declaring God's infinite readineſs to receive his returning Creature: It tells us that Chriſt came from Heaven to declare this readineſs, and ſo he did it all along, when here upon Earth; eſpecially in the three Parables of the loſt Sheep, the loſt Drachme, and the loſt Son, 15. *Luk.* But his ſuffering Death to make way for our return, and to bring us to God, doth above all abundantly declare it, as the Apoſtle ſpeaks, 1 *Pet.* 3. 18. *Chriſt hath once ſuffered for ſins, the juſt for the unjuſt,*

juſt, that he might bring us to God.

Infer. V. Hence it follows that if God is our Maker, Man hath no Reaſon to *Glory* in himſelf; For he hath derived his *Being*, his *Self* from God: Haſt thou Beauty, Strength, Parts, and *Endowments* of Mind, but why ſhouldſt thou Glory? art thou not God's Creature, haſt thou any thing but what thou haſt received? It is of him that thou art what thou art in every thing, except thy ſin; And wilt thou Glory in that? in that which is thy ſhame? in that wilt thou *Glory* which hath ſtript Man of his Glory? Hath he *formed* thee out of the Clay, *raiſed* thee out of the Duſt, *clothed* thee with Skin and Fleſh, *breathed* into thee the breath of Life; yea, brought thee out of the Abyſs of nothing into being, (As *David* ſpeaks of his ſubſtance and members formed by God, when once *there was none of them*, 139. *Pſal.* 16.) and wilt thou Glory in thy ſelf? Eſpecially wilt thou Glory in thy ſelf againſt God, and ſay, who is the Lord? I have Strength, Wit, Wiſdom of mine own, and why ſhould I be ſubject to him? or what need I depend upon him. Thus Man comes to diſown his Creator, and ſets up himſelf as God, and above him that made him: And as if he had his *Being* of himſelf, in the pride of his Heart, ſaith with the Prince of *Tyrus*, *I AM*; when as God's Name alone is *I AM*, as God told *Moſes*, *Exod.* 3. 14. And as the Greek word EI was writ upon the gates of *Apollo's* Temple,

Temple, which ſignifies, *Thou art*; which intimates what *Notion* the very Heathen had of God, that he was *Being* it ſelf, and of himſelf; ſo that all other Beings muſt be of him. But Man forgets this, and thinks he is of himſelf, and therefore is apt to lay aſide all reſpect to God, and exalt himſelf into his room.

And as Man was once nothing *Negatively*, till God gave him Being, and made him ſomething; ſo he would ſoon return to nothing again *privatively*, if he was not continually preſerved by an *Influx* of Being from the firſt Being.

So that, as a late Learned Writer ſpeaks, if God ſhould ſay to him, or to any Angel in Heaven, *Accipe quod tuum eſt, & abi*; Take that which is thine one, and be gone; they muſt depart into their firſt nothing: What hath Man then left him to Glory in?

Infer. VI. Laſtly, The Saints may hence draw ſeveral Arguments to plead with God by, and ſtrengthen their Faith therein: Eſpecially in theſe Caſes.

1. To make proviſion for them; Hath he given me *Being*, and will he not take care of that *Being* he hath given me? Hath he given me *Life*, and will he not give food to maintain that Life? and a *Body*, and will he not provide raiment to Cloath it? We know theſe are Chriſt's Arguments to ſtrengthen his Diſciples Faith againſt inordinate Cares; in the

the 6. *Matth.* 25. Hath he put this *Inſtinct* into all living Creatures to provide for their young, that proceed from them by Natural Generation; and is it not then eminently in God's Nature, that is the Creator of all things? Hereupon he is ſaid to *feed the Ravens, cloath the graſs of the Field, take care of Sparrows, and to ſend rain for his Land*, Job 37. 13. And will he not take care of his people who are a more ſpecial part of his Creation.

2. To redeem them from Sin, and Satan, and the World, the three great Adverſaries of their Souls. 1. From Sin, we may plead with God to redeem us from it, that what is no part of his Creation, may not deſtroy that Soul that is a chief part of it: That what hinders us from ſerving the end of our Being, which is to *Glorifie* our Creator, may not ſtill be found dwelling in us his Creatures. 2. From Satan; That we who are God's Creatures, may be delivered from his *Uſurpation* and *Tyranny*, who hath no right to rule over us: That he who is the *God* of the World, by permiſſion and power only, not by any right, and to whom we owe no ſervice, may not hinder us in the ſervice of him that is the *true God*, the Creator, and rightful Governor of the World, and to whom we owe all ſervice. 3. From the World; Did not God make Man, and made him *Lord* of his Creation, and made the Creatures to ſerve him? maiſt not

not thou then plead with God, that he would help thee to maintain thy *Sovereignty* over them, that they may not enſlave thy Soul, and make thee to be ſervant to them? That thou mayſt not only live as his Creature, but reign in that *Station* of Sovereignty wherein God firſt ſet Man, over the World, and things thereof.

For as the Poet ſpeaks of Money, *Imperat aut ſervit*, &c. It is either a Man's Maſter or his Servant; ſo it may be ſaid of all other things. A Man may have a *Natural* dominion over them, and command them for his uſe, and yet be under a *moral* ſlavery and ſubjection to them, by having his Heart captivated and enſnared by them: And ſo Man is degraded of one great part of that Sovereignty wherein he was firſt created.

3. To inſtruct and teach them in their way; As *David* prays, 119. *Pſal.* 73. *Thy hands have made me and faſhioned me, give me underſtanding that I may learn thy Commandments.* As if he ſhould ſay, Lord, thou haſt given me my Being, and wilt thou leave me; and not guide me and lead me, now thou haſt made me? Or as others, thus, *Thine hands have made me and faſhioned me*, therefore I owe thee Obedience, *give me therefore underſtanding that I may learn thy Commandments*, and ſo give obedience to thee: Or it may be *David* looks at God as his Father by Creation, and therefore begs that, as a Father, he would in-

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ſtruct him, and learn him his Commandments: And ſo may the Saints plead, that as God hath given them Being, ſo he would guide them in the way to their Well-being.

4. They may hence plead for *ſupport* under their afflictions; That God would have *regard* to the work of his hands, that no affliction may be above their ſtrength to undergo, leaſt it prove deſtructive to the Creature that he hath made.

It was *Job's* complaint to God, though he went too far in it, 10. *Job* 8. *Thine hands have made me and faſhioned me, yet thou doeſt deſtroy me:* And hence he makes his plea alſo with God, *Remember I beſeech thee, that thou haſt made me as the clay, and wilt thou bring me to the duſt again?* And *Job* ſpeaks this upon the account of his ſore afflictions.

And though the Saints may plead with God by a nearer relation to him then that of Creation, as being his adopted Children, yet the former *plea* is not antiquated, as the *relation* it ſelf is not nulled. As appears, becauſe God himſelf from thence draws Arguments to pity and ſuccour his people: As in the 57. *Iſa.* 16. *I will not contend for ever, neither will I be always wroth, for the Spirit ſhould fail before me, and the Soul that I have made:* And that which is an Argument to himſelf, may be to us to plead with him by.

And I may add, we may hence alſo plead

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to be *saved* out of affliction, as well as *supported* under it: For he that first created Man out of the dust, is able to Create deliverance to us, when by afflictions we are laid in the dust, and brought even to the dust of Death, as *David's* expression is, 22. *Psal.* 15. And we may believe he is willing as well as able, seeing our Creation was not the effect of his Power only but of his Goodness also; and this goodness of his continues still towards his Creature, whereby to be ready to give it a *Well-being*, as he first gave it *Being*.

And hereupon *Job* is thought to comfort himself, that God would raise his Body out of the grave, it being his own *Workmanship*, 14. *Job* 15. *Thou wilt call, and I will answer; thou wilt have a regard to the work of thy hands.* And from that Power and Goodness of God that will raise up the Bodies of the Saints at the last day, they may hope for a Resurrection out of the grave of any Temporal affliction in this World (only with a submission to the Creator's will); As the deliverance of the Jews out of Captivity is set forth by the opening of their graves and making dry bones to live, *Ezek.* 37. 5, 13.

5. They may hence also plead with God to restore them into a state of *holiness* and *righteousness*, seeing he made Man first in such a state: For who can restore lapsed Man, but he that first made Man; *God made Man upright at first*, and he alone can restore him to it again.

After ſin had broke in upon the *Nature* of Man, and corrupted it; God is ſaid to repent of his work, that he had made Man; but in our *Reſtoration* God rejoyceth in his work again: As our Saviour telleth us, *That there is joy in Heaven when a ſinner repents*; 15. *Luk.* 7.

And this Reſtoration is called a Creation, for it brings Man into the Image of God again; And being a Creation it cannot be effected but by God himſelf. And he that made Man at firſt after his *Image*, of his own goodneſs, when none did ask it of him; will he not be ready to *reſtore* it to us when we ſhall come, and begg it at his hand?

There is a cry to God as the great Creator of the World, which is only *vox Naturæ*, the voice of Nature; So every Man is ready to cry to God in his diſtreſs; Yea the very brute Creatures thus cry, *The young Lions ſeek their prey of God*; and the Ravens cry to be fed, and God is ſaid to hear them: But the Saints cry is *vox Spiritus*, the voice of God's Spirit in their Hearts; wherein they make a *ſpiritual* and *ſpecial* improvement of their Common relation to God as their Creator. in all the Caſes forementioned: And though it be but Common bleſſings they ſometimes begg, and the good things of Nature, yet it is by a principle that is ſupernatural.

Infer. VII. Laſtly, We may hence take notice of the deſtructive and provoking Nature

ture of Sin; It provokes God to deſtroy the *Creature* that was made by him: Yea that Creature which he hath beſtowed peculiar *Workmanſhip* upon. God loves every Creature as it is his Creature, and much more Man among his Creatures; how comes it then that any Man is deſtroyed? it is becauſe ſin hath got into his Nature, and this firſt armeth him againſt God his Creator, and thereby his Juſtice comes to be armed againſt Man his Creature and he falls before it.

And therefore let no Man plead for liberty and impunity in ſin, becauſe he is God's Creature: As many ignorant people have no higher hope then upon this bottom, *He that made them will not damn them:* God hath given Man a Law and Rule to walk by, and provided means for him in order to his Salvation; but if Man refuſe thus to walk, and reject the means of his own happineſs, let him not cenſure his *Maker* as cruel to his Creature: For it is not ſo much God's deſtroying Man, as Man's dedeſtroying himſelf. As if *Jeremy* the Prophet being in the miry Dungeon, and having Ropes and old raggs let down to him to pull him out, ſhould yet have refuſed to put them under his Arms, but will ſtay and periſh there; *Jeremy* had thereby been the cauſe of his own death. Or as a wiſe and merciful King delights not to have his Subjects put to death, but by wilful breaking the Law they bring it upon themſelves.

Neither let any Man say God destroys his Creature out of his mere Sovereignty: And that he made some Men on purpose to destroy them; And that without any consideration of their sin, he decreed them out of his own pleasure to everlasting misery.

And therefore here, though in the close of all, I shall vindicate my Text from a corrupt Interpretation; which though the Grammatical construction may bear, yet the Truth will not; *For the Invisible things of him from the Creation of the World are clearly seen, &c. even his Eternal Power and God-head, to this end that they might be without excuse.* As if to make men inexcusable, was God's end in making himself known in the works of Creation, when it is only a consequence of it through Man's default.

εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους.

Some indeed have thought that God out of his absolute Sovereignty may take away from his Creature that which he hath given it, as Life, and Being; he may annihilate what he hath Created: but to make his Creature Eternally miserable (which is worse then a not-Being) meerly out of Sovereignty, this cannot consist with his Infinite Mercy and Goodness: A Man hath that Dominion over a Beast that he may take away the Life of it if he please; but to put his Beast out of his mere pleasure to perpetual Torment, is perfect cruelty, and contrary to that mercy and humanity

ty that belongs to the perfection of Man's Nature. And therefore it cannot be imagined that any ſuch thing can be found in God. I will aſcribe Righteouſneſs to my Maker, ſaid *Elihu*, *Job* 36. 3. And ſo we ought to aſcribe Mercy and Goodneſs, and all perfection to that God that made us all, as it becomes Creatures to their Creator.

God might have choſen whether he would make ſuch a Creature as Man or not; he did not owe this to him to give him Being, much leſs to make him a reaſonable Creature; but having made ſuch a Creature and put him under a Law, now God hath obliged himſelf to diſpoſe of Man, not according to mere *Sovereignty*, but according to that Law under which he ſtands.

And if Men, not ſo much for want of ability, as out of ſloth, or hatred, and contempt, do not comply with this Law, and the terms of their own happineſs, they are thereby *ſelf-deſtroyers*, as God charged it upon *Iſrael* of old, *O* Iſrael *thou haſt deſtroyed thy ſelf*.

And as one well ſpeaks, *Deus non prius eſt ultor quam homo peccator*; God is not a revenger till Man is firſt a ſinner: God is often ſaid to ſhew mercy for his *Names-ſake*, but is never ſaid to Plague or Puniſh meerly for his *Names-ſake*. And therefore why ſhould Man complain? as *Salvian* expoſtulates with the Chriſtians of his time. *Why do*

we complain that our punishment is bitter and grievous; *Unusquisque nostrum ipse se punit?* Every Man doth punish himself, though he is also punisht of God; God doth it *Judicially* as a righteous Judge, but Man doth it *Meritoriously* as a guilty sinner.

Not but that God as an *absolute Sovereign* may give more of his grace and gifts to one then another; for he may do what he will with his own, where he is Indebted to none; Neither can we conclude because Man's *destruction* is of himself, therefore his *Salvation* is of himself: For the one Man can effect of himself as *Adam* did, but the other he cannot attain without God.

As the Sheep in the *Parable* that went astray of it self, but came not home till the Owner found it out, and brought it back upon his Shoulder, 15. *Luk.* 4, 5.

Man was able to deprive himself of his Original Righteousness, but it is only God can restore it: As Natural privations in the Body are easily made by a Man's own self, a Man may easily destroy his own sight, but it is beyond his power to restore this habit of sight: According to the *Axiom* in Philosophy, *A privatione ad habitum non datur regressus*; There is no return in Nature from a privation to the habit again.

And it is much more true of Spiritual privations upon the Soul, Man hath been able to bring them upon himself, but he cannot

of

of himſelf return to thoſe divine habits that he is deprived of.

So that in thoſe that are Saved, God will have his Grace and Mercy *magnified*, as being Saved by himſelf; ſo, in thoſe that Periſh, he will have his Juſtice *magnified*, as being deſtroyed by themſelves.

Men Periſh by their **own Will**, but againſt God's Will; I **mean his** Antecedent Will, and as **revealed** in his Word. For elſe Men Periſh by God's conſequent Will, having rejected the means of their own Salvation.

So that I ſhall Conclude in the Concluſive words of that Learned *Gentleman* in his late Elaborate Diſcourſe of the *Divine Will*, in its Eternal Decrees, and Holy Execution. *Edward Polhil* Eſq; *God's Will of Man's Converſion as ordinative of means is accompliſhed in this; That there is a ſerious exhibition of the means in order to Converſion as their proper end, and that end, (but for Man's voluntary Corruption) would be thereby attained, even in all.*

I ſhould next proceed to ſpeak of thoſe ſeveral Attributes of God's Being, which are evidenced from the Works of *Creation*, which are either mentioned in the *Text*, or may be educed out of it; And ſhew how they may all be improved to the ſervice of True

True *Christianity*, and to an higher degree then the *highest* Light, and Power of Nature could ever attain to: But this shall suffice for the present.

FINIS.

A CATALOGUE OF Some Books Printed for, and Sold by *Nathaniel Ranew* at the Kings Armes in St. *Paul's* Church-yard.

Folio's.

THE Famous and Memorable Works of *Josephus*, a Man of much honor and Learning among the Jews; Translated out of Latine and French, by *Thomas Lodge* Doctor in Physick: whereunto are newly added the References of the Scriptures throughout the History, with an Alphabetical Table of the most Material things therein contained, in *Folio* Large.

A Body of Divinity, or the Sum and Substance of Christian Religion, Catechistically propounded and explained by way of Question and Answer, Methodically and familiarly handled: Whereunto is added Immanuel, or the Mystery of the In-

Incarnation of the Son of God. Composed by the Reverend *James Usher* Bishop of *Armagh*, in *Folio* Small.

Quarto's.

The Harmony of the Divine Attributes, in the Contrivance and Accomplishment of Man's Redemption by the Lord Jesus Christ: or Discourses wherein is shewed, how the Wisdom, Mercy, Justice, Holiness, Power, and Truth of God, are Glorified in that great and blessed Work: by *William Bates* D. D. in *Quarto*.

Of Wisdom, three Books written in French, by *Peter Charron* Doctor of Law in *Paris*; Translated by *Sampson Lennard*, in *Quarto*.

A Sermon Preached at *High-Wickham* in the County of *Bucks*, wherein the Ministers Duty is Remembred, their Dignity Asserted, *Man's* Reconciliation with God urged; by *Samuel Gardner* Chaplain to his Majesty, in *Quarto*.

The *Norfolk* Feast, A Sermon Preached at St. *Dunstans*, being the day of the Anniversary Feast for that County; by *William* [illegible]*bes* Minister in that County, in *Quarto*.

The Speech of Sr. *Audley Mervyn* Knight

Knight, His *Majeſties* prime Serjeant of Law, and Speaker of the Houſe of Commons in *Ireland*; delivered to his Grace Duke of *Ormond* Lord Lieutenant of *Ireland*, the 13th *Febr.* 1662. in the Preſence Chamber in the Caſtle in *Dublin*.

Octavo's.

A Worthy Communicant; or a Treatiſe ſhewing the due order of Receiving the Sacrament of the Lord's Supper: by *Jeremiah Dyke*, in *Octavo*.

The Way to Salvation, or the Doctrine of Life Eternal: laid down from ſeveral Texts of Scripture, opened and applyed; fitted to the capacity of the meaneſt Chriſtian, and uſeful for all Families, by *John Hieron*: in *Octavo*.

Solitude Improved by Divine Meditation, or a Treatiſe proving the Duty, and Demonſtrating the Neceſſity, Excellency, Uſefulneſs, Nature, Kinds, and Requiſites of Divine Meditation: firſt, intended for a Perſon of Honour, and now Publiſhed for general uſe, by *Nathaniel Kanew* ſometime Miniſter of *Felſted* in *Eſſex*: in *Octavo*.

Moral Vertues Baptized Chriſtian, or the Neceſſity of Morality among Chriſtians, by *William Shelton* of *Burſted Magna* in *Eſſex*: in *Octavo*. The

The Burning of *London* in the Year 1666 Commemorated and Improved in a hundred and ten Meditations and Contemplations, by *Samuel Rolle* Minister of the Gospel, and sometime Fellow of *Trinity Colledge* in *Cambridge*: in *Octavo*.

Natural Theology, or the Knowledge of God from the Works of Creation; Accommodated and Improved to the Service of Christianity, by *Matthew Barker*: in *Octavo*.

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ying Godly Parents, with the Duties of Children that have such Parents, by *M. Goddard*, in *Twelves*.

ΗΚΑΝΗ ΔΙΑΘΗΚΗ, *Novum Testamentum*; *huic editioni omnia Difficiliorum vocabulorum Themata, quæ in* Georgii Pasoris *Lexico Grammatico resolvuntur in Margine appositis* Carolus Hoole; *in eorum scholæ gratiam qui primi Græcæ Linguæ Tyrocinia faciunt*: in *Twelves*.